

THE REALITY *of* IBN 'ARABI

*Followed by the religious verdicts of 200 eminent scholars
who declared Muhiyudin ibn Arabi to be a disbeliever or a
misguided person and warned against his heretical beliefs
and writings*

Compiled by Ali Hasan Khan

With Forewords by

Shaykh Muhammad Tanzeel Siddiqi Husaini
Shaykh Nabeel Nisar Sheikh Sindhi
Dr Hafiz Muhammad Zubair



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*Compiled from Ibtal Al-Qawl bi Wahdatil Wujud wa
Naqd Fusus ibn 'Arabi by Imam Mulla Ali Al-Qari
Al-Hanafi and Ibn 'Arabi: 'Aqidatuhu wa Mawqif Al-
'Ulama Al-Muslimin minhu by Shaykh Daghash ibn
Shabeeb ibn Daghash Al-'Ajmi*

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Siddiqi Husaini, Shaykh Nabeel Nisar Sheikh
Sindhi and Dr Hafiz Muhammad Zubair



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FOREWORD BY SHAYKH MUHAMMAD TANZEEL SIDDIQI HUSAINI

Islam is complete in its form; the divine philosophy of "I have completed your religion for you" was implemented on the final pilgrimage (Hajjatul Wada'). The Prophet ﷺ has fulfilled his mission of "Transmit what was revealed to you from your Lord" and now after the Quran and the Sunnah, there is no place in Islam for any fairy tale of hidden knowledge transmitted from chest to chest. If what was named in the Ahadith as "Ihsan" or "Suluk", and under the Non-Arab influence was called "Tasawwuf", there would not have been any issue, but it is unfortunate that the leaders of Tasawwuf have opened shops of Peeri and Shaykhism, and they prefer in it "Fass" (chapters of the book *Fusus*) over "Nass" (Religious text) and innovation in it has a greater status than Sunnah.

We cannot deny the fact that the word "Sufi" was not known in the Prophetic era and in the era of the Companions. The level of piety and fearfulness present in their era, we cannot find the tenth of it in the people after them.

Allah only ordered Muslims to act upon the pure Tawheed, but the Sufis have by involving them in the confusions of "Wujood" and "Shuhood" turned them away from the teachings based on the pure Fitrah of the Quranic Tawheed, and they have replaced these teachings by complications and difficulties.

If Tasawwuf was the name of the concept of getting closer to Allah, bringing purity, humanity, excellent behaviour through the Prophetic Seerah, preferring acting on good actions rather than concessions, then it would be a new terminology. With the passing of time, Tasawwuf could not be content with these good actions. The adulteration of Greek philosophy, the infiltration of Vedic philosophy, the knowledge of the monastic life of Christianity and Buddhism let the Sufis not satisfied with the Quran and the Sunnah. No person of knowledge can deny that the capacity to absorb and import innovation is present among Tasawwuf the most.

Hence the influence of the Batiniyah on the creed and actions of Ahlus Sunnah could not be done by any other way than Tasawwuf. The matters that became central for Tasawwuf, they were not purely Islamic. Allamah Iqbal said in a letter dated the 13th November 1917 to Allamah Syed Sulaiman Nadwi: "My

belief is that that exaggeration in Zuhd (piety) and the topic of 'Wujood' is mostly from the result of the influence of the Buddhist religion upon Muslims."¹

The psychological aspect of Tasawwuf deserves to be pondered upon: if someone claims to be the promised Mahdi, he will be severely condemned in the Muslim society, but contrary to this, entering the circle of Tasawwuf, if he elevates himself to the level of divinity by proclaiming "Ana Al-Haqq" ("I am the Truth", ie I am Allah), he will have no shortage of admirers who will lower their heads in humility in deep reverence of him.

The people involved in this profitable business have attributed to those they admire so many Karamaat (miracles) and Khawariq Al-Adaat (matters above natural laws) that these personalities' reputations were influenced. Sayed At-Taaifah Junaid Al-Baghdadi, Khawajah Abdullah Ansari, Syed Shaykh AbdulQadir Jilani, Imam Ghazali, Hazrat Khwajah Nizamudin Awliya, Shaykh Bahadin Zakariya Multani, may Allah have mercy upon them, were all pious and pure people. People attributed so many strange things to these great personalities but it is apparent that they are free from such fairy tales.

The famous philosopher, expert of speculative knowledge and Tasawwuf, Abul Alaa Afifi (1897-1966) wrote about the famous Sufi Muhiudin ibn Arabi (560-638) whose belief of Wahdatul Wujood became the fundamental point of Tasawwuf nowadays: "We do not know someone besides Ibn Arabi who caused such differences and divisions in the whole Islamic community."²

Wahdatul Wujood is the fundamental concept upon which Ibn Arabi built the system of Tasawwuf. Ibn Arabi described this concept as such in his book *Al-Futuhat Al-Makkiyah*: "Glory to the Essence (Dhaat) who created all things and He himself is their substance (A'yanuha)."³ He said in his *Fusus Al-Hikam*: "O Creator of things in His own self, You are gathering all that You created. You create what does not cease to being in You. You are the restricted and the large (Ad-Dhayiq Al-Waasi')."⁴

The writing style of Ibn Arabi is not identical; it is filled of strange imaginative matters; Abul Alaa Afifi writes: "There is no similarity in the style of Ibn Arabi, and it is true that his writing style, rather, in reality his way of thinking, changes

¹ *Makateeb Sir Muhammad Iqbal bi Naam Molana Syed Sulaiman Nadwi* compiled by Syed Shafqat Rizvi, p 31, Idarah Tahqiqat Afkaar wa Tahreekat Milli, Karachi, 1992.

² *Urdu Daairah Maarif Islamiyah* (1/606), Danish Gah Punjab, Punjab University Lahore.

³ *Urdu Daairah Maarif Islamiyah* (1/608).

⁴ *Fusus Al-Hikam* (1/88), Dar Al-Kutub Al-Arabi, Beirut.

from time-to-time... Moreover he was a person who spent his time in the world of dreams and imagination.¹

There is a lack of taking evidence from the Quran and the Sunnah directly in the writings of Ibn Arabi, and when sometimes he does take evidence from them, he does it merely based on his imagination and thoughts; whatever meaning he wants to establish, he establishes it, and he does not follow any rule or principle. Abul Alaam Afifi wrote:

The difference in the Islamic world about his creed being correct, shows that he was only successful to an extent to hide his real creed in the veils of Quranic verses and Prophetic Ahadith. From one aspect one can say *Fusus Al-Hikam* is a Tafsir of the Holy Quran. The verses selected by Ibn Arabi, he extrapolated them in such a manner so the meanings he wanted to give to them are derived (from such extrapolations). Sometimes he joined the rules of grammar and Ishtiqaq in defiance of them to the philosophy of Wahdatul Wujood in a combined system of belief, and he associated them in such a disguised matter that one cannot differentiate one from the other. He also used this method of extrapolation to a lower extent for Prophetic Ahadith, which are mentioned in this book.²

A great number of erudite scholars and Muhadiths opposed Ibn Arabi. Some excommunicated him due to his beliefs and views and some labelled his thoughts as misguidance. Among the strong opponents to Ibn Arabi we count: Imam ibnul Jawzi (597), Imam Ibn Daqeeq Al-'Eed (702), Shaykhul Islam ibn Taymiyah (728), Allamah ibn Al-Jama'ah Ash-Shafi'i (733), Ibn Sayid An-Naas (734), Hafiz ibn Abdil Hadi (744), Abu Hayyan Al-Andalusi (745), Imam Shamsudin Az-Zahabi (748), Imam ibnul Qayim (751), Allamah Salahudin As-Safadi (764), Hafiz ibn Katheer (774), Allamah ibn Abil Izz Al-Hanafi (792), Hafiz Sirajudin ibn Mulaqqin (804), Qadhi ibn Khaldun (808), Radhiudin ibn Al-Khayat (811), Hafiz ibn Hajar Al-Asqalani (852), Allamah Burhanudin Al-Biq'a'i, Hafiz Shamsudin Sakhawi (902), Mulla Ali Qari (1014), Imam Muhammad ibn Isma'eel Ameer Yamani (1182), Shaykh Muhammad ibn AbdulWahab Najdi (1206) and many others.

Shaykhul Islam ibn Taymiyah severely criticised Ibn Arabi but he did not leave the side of justice, he wrote in his book *Haqiqatu Mazhab Al-Ittihadiyin aw Wahdatil Wujood:*

And it is with what is in it closer to Islam from the many good words present in it, and because he does remain firm on Ittihad like others remain firm on

¹ *Urdu Daairah Maarif Islamiyah* (1/608).

² *Urdu Daairah Maarif Islamiyah* (1/608).

it, rather he is more confused in it, he only stands with his large imagination with which he imagines in it, sometimes the truth and sometimes falsehood. Allah knows best what he died upon.¹

Some people believe that whatever is against the Shariah, the Quran and the Sunnah, in the books of Ibn Arabi has been inserted², but the beliefs attributed to Ibn Arabi since centuries cannot be denied, and taking Ibn Arabi out of eyesight, it is obligatory to refute such beliefs, which for some of them, reach the level of disbelief.

A Muslim layman is not obligated to follow Ibn Arabi nor are his statements binding upon him. The philosophy of Tawheed presented by Ibn Arabi, only he is responsible for it. Every Muslim is only bound to follow the concept of Tawheed which is extracted from the Quran and the Sunnah and based upon them. There is no value to any point of view, saying or statement which contradicts the Religious texts.

The thoughts and views of Ibn Arabi arrived in India at the end of the 7th century and the beginning of the 8th century. Ibn Arabi's views could not remain without creating trouble, so since the arrival of such views', the series of acceptance and refutation started. The first individual to accept clearly the influence of Ibn Arabi was Masood Beg, who was close to Sultan Fayroz Tughlaq and the Mureed of Shaykh Naseerudin Chiragh Dehlwi. He presented in his books *Miraatul Aarifin* and *Diwan Noor Al-Ayn*, the philosophy of Wahdatul Wujood of Ibn Arabi. The chaos created by such views was such that scholars of his time gave the Fatwa of his execution and he was thus killed³.

Syed Ali Hamadani (786) was also influenced by Ibn Arabi, he wrote explanations to *Fusus Al-Hikam* in Arabic and Persian, and from this point of view, he is the first commentator of *Fusus Al-Hikam* in India. After him Abul Mahasin (795), Shaykh Alaudin Ali ibn Ahmad Al-Mahaimi (835), Shaykh AbdulQuddus Gangohi (944), Shaykh Tajudin ibn Zakariya Ajudhni Dehlwi, Shaykh Muhibullah Ilahabadi (1058) and many Sufis after them were inspired by Ibn Arabi.

The effects of Ibn Arabi lead to the rise of many trials in India. During the era of Akbar, we find the mention of the Sufi Tajudin Ajudhni Dehlwi who played a key role in corrupting the religious creed of the Mughal King Akbar. According

¹ *Haqiqatu Mazhab Al-Ittihadiyin aw Wahdatil Wujood*, p. 6, published by Al-Manar, Egypt 1349.

² *Al-Yawaqit wal Jawahir* of AbdulWahab Ash-Sha'rani, p. 16, Dar Ihya At-Turath Al-'Arabi, Beirut.

³ *Tarikh Maqalat* of Khaleeq Ahmad Nizami, p. 24, Nadwah Al-Musannifin Delhi.

to Shaykh AbdulQadir Badayuni, a historian of this time, Tajudin Ajudhni was the second Ibn Arabi in the science of Tasawwuf and he was not observant of the Shariah. He taught Wahdatul Wujood to Akbar and it reached little by little the level of disbelief and heresy. He extrapolated Quranic verses and Prophetic Ahadith according to his desires, he claimed that "Insan Kamil" (The perfect man) means the caliph of the time who is Akbar. He pushed him to the level of divinity and he also recommended one to prostrate (do Sajdah) to the king¹.

Shah Muhibullah Ilahabadi was particularly influenced by the views of Ibn Arabi; he wrote Arabic and Persian commentaries on *Fusus Al-Hikam* and was a fervent caller to Wahdatul Wujood. According to Muhammad Iqbal Mujaddidi:

He explained the views of Wahdatul Wujood of Shaykh Akbar (tr: Ibn Arabi) according the character of the people of India in such a manner that those who believe in "Wahdatul Adiyaan" (unity of religions) and wanted to find examples of it, found a lot of substance from him.²

Dara Shikoh (Tr: great-grandson of King Akbar and elder brother of Aurangzeb Alamgir) was at the beginning a convinced Muslim of Hanafi tradition, afterwards under the influence of the Sufis, he leaned towards the belief of Wahdatul Adiyaan and adopted corrupt beliefs. Shah Muhibullah is among the Sufis who influenced Dara Shikoh³.

Shah Muhibullah's epistle *Risalah Taswiyah* is the writing that created agitation in the scholarly and religious circles of India and brought a strong turbulence in the leanings of Indian Tasawwuf. His discussion on the descent of revelation on the Prophet ﷺ was censured by scholars. Action was officially taken against this epistle after his death during the era of Alamgir, but in his lifetime lots of noise was created against his views, and it was so severe that laymen were ready to assassinate him and he escaped with great difficulty⁴. This is why Aurangzeb Alamgir in his reign investigated his views and destroyed some of his writings such as *Risalah Taswiyah*⁵.

The refutation of the views of Ibn Arabi in India started since their arrival. It is said about Syed Muhammad Geso Daraz (825) that he disagreed with Ibn Arabi

¹ *Muntakhab At-Tawarikh*, pp. 319-320, published by Nawal Kishore Lukhnow. See also *Tazkirah Ullama e Hind*, Urdu, p. 137, Pakistan, Hetaricle Society Karachi and *Rawd e Kawthar*, p. 92, Idarah Thaqafat Islamiyah, Lahore.

² *Hasanat Al-Haramayn*, p. 87, Maktabah Sirajiyah, Derah Ismaeel Khan.

³ *Tarikh Maqalat*, p. 29.

⁴ *Hasanat Al-Haramayn*, p. 18.

⁵ *Tarikh Maqalat*, p. 53.

and that he wanted to write a book against *Futuhat Al-Makkiyah* and *Fusus Al-Hikam* but Syed Ashraf Jahan Samadani preceded him in such¹.

Mulla AbdulQadir Badayuni (1004) was also against Ibn Arabi and his creed of Wahdatul Wujood, yet the first effective criticism of Ibn Arabi was done by Shaykh Ahmad Sirhindi known as Mujaddid Alf Thani (d. 1034). Mujaddid Alf Thani had a large circle of followers and due to his influence many groups of Tasawwuf remained immune from the views of Wahdatul Wujood.

We have mentioned before the *Risalah Taswiyah* of Shah Muhibullah, the son of Khawajah Baqi Billah Dehlwi (1014), Khawajah Khurd wrote an epistle in its refutation in the era of Alamgir. Khawajah Nasir Andaleeb Dehlwi (1172), Khawajah Muhammad Ma'soom (1079), Shaykh Ghulam Yahya Bihari (1180), Khawajah Meer Dard Dehlwi (1199), Syed Ahmad Shaheed Rai Brelwi (1246), Shah Ghulam Ali Dehlwi (1248) and others were also critics and opponents to Ibn Arabi².

Among Ahl-e Hadith scholars, Syed Mian Nazeer Husayn Muhadith Dehlwi (1220-1320) respected Ibn Arabi, and this is the reason why an Ahl-e Hadith scholar of the same era, Qadhi Basheerudin Qannuji (1296) debated him for two months continuously regarding Ibn Arabi. Likewise the close student of Mian Nazeer Husayn Dehlwi, Allamah Shamsul Haqq Azeembadi (1329) discussed with him for many days regarding Ibn Arabi³. Some people gave a wrong impression about these gatherings of debates and discussion and claimed that Mian Nazeer Husayn was holding Wujoodi beliefs⁴, but this claim is absolutely not true, as the gatherings of debates and discussions was about declaring Ibn Arabi a disbeliever and respecting him, not about his creed. The reality is that Ibn Arabi with his Sufi views was Zahiri (Ahl-e Hadith) from the point of view of the school of jurisprudence and he was observant of the religious obligations, and this was the reason why Syed Mian Nazeer Husayn Dehlwi would abstain from excommunicating him and would respect him and the scholars differed on Ibn Arabi's excommunication.

Shaykh Masood Alam Nadwi wrote:

As for what is related to the creed of Wahdatul Wujood, it can be said with certainty that Mian Nazeer Husayn Dehlwi was not holding this creed. He was certainly respectful of Shaykh Akbar (Ibn Arabi) and the reason is that Ibn Arabi (638) was a stern opponent to Taqleed Shakhsia (blind following of a

¹ *Tarikh Maqalat*, p. 25.

² *Tarikh Maqalat*, p. 37.

³ *Al-Hayat ba'dal Mamat*, pp. 123-124.

⁴ For instance Shaykh Ubaydullah Sindhi, *Shah Waliyullah or un ki Siyasi Tahreek*, p. 104, Al-Mahmood Academy Lahore.

particular individual) (*Al-Hayat Ba'dal Mamat*, p. 210) and Mian Nazeer Husayn Dehlwi admired such from him and hence he opposed the excommunication of Shaykh Akbar. Shaykh Sindhi quoted from *Al-Hayat Ba'dal Mamat* the debate between Qadhi Basheerudin Qannuji and Mian Nazeer Husayn Dehlwi, it was about the excommunication of Ibn Arabi, and it had no link to Wahdatul Wujood (*Al-Hayat Ba'dal Mamat*, p. 123).¹

Among the Ahl-e Hadith scholars who respected Ibn Arabi or remained silent about him, it was based on the supposition that his sayings can be extrapolated. No Ahl-e Hadith accepted the Wujoodi beliefs and thoughts and the interpretation done by Ibn Arabi's followers, whether it was Imam Shawkani (1250), or Nawab Siddiq Hasan Khan (1307), Shaykh AbdusSamad Danapuri² (1318) or Shaykh Thanaullah Amritsari (1948). They all abstained from the Takfeer (excommunication) of Ibn Arabi but they did not support his beliefs and views and his followers regarding Wahdatul Wujood (unity of existence) or Insan Kamil (perfect man).

For a person of faith, the path of safety is only the one mentioned in the Quran and Hadith. The people who hold the creed of Wahdatul Wujood also agree that it has no link to salvation. It can be said in easy words that it is merely a discernment of philosophy and speculative knowledge, it can sting the thorns of doubts and scepticism but it can not provide the wealth of certainty to the earth.

Innovation whether in action or in creed is misguidance, and innovation is only an innovation and dividing it into Hasanah (good) and bad is not correct. This division played a key role misguiding the beliefs and views of people. The Prophet ﷺ clearly said: "Every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the fire." (*Sunan An-Nasa'i*, Kitab Salah Al-Eeedayn, Kayfa Al-Khutbah)

What permissibility of dividing innovation remains after this statement? The following statement of Shaikh Ahmad Sirhindi, known as Mujaddid Alf Thani, deserves to be written in gold:

Later people might have seen some Hasan (good, as a category) in innovations, as they have considered some innovative matters as Mustahsin and have liked them, but this Fafeer (Tr: Poor person, i.e. referring to himself) does not agree with them on this issue, and does not consider any

¹ *Molana Ubaydullah Sindhi or un ke Afkar wa Khayalat par Ek Nazar*, p. 129, Daar Ad-Da'wah As-Salafiyah Lahore.

² Tr: Shaykh AbdusSamad Danapuri was the maternal grandfather of Shaykh Masood Alam Nadwi.

category of innovation to be Hasanah (good), rather he does not feel anything in them except darkness and muddiness. The Messenger of Allah ﷺ said that every innovation was misguidance. In this period of weakness and strangeness of Islam, safety rests on standing upon the Sunnah, and ruin is linked to falling into innovations. This Faqeer knows innovation to be similar to a hatchet which is demolishing the fundamentals of Islam, and he knows the Sunnah to be like a shining star which brings guidance in the dark night of misguidance.¹

Nowadays those who hold Wujoodi beliefs and views are very active in propagating Ibn Arabi and his creed and thoughts. His books are being translated in many languages; hence there was a need, according to the creed and methodology of the pious predecessors, to show the reality of Ibn Arabi and his creed and thoughts in an easy manner. My brother for Allah's sake, Ali Hassan Khan deserves to be thanked for compiling in a good manner 200 statements of the predecessors of this community regarding Ibn Arabi. After reading this, a common Muslim will know the methodology of the predecessors of this community about Ibn Arabi and his Wujoodi views and thoughts. May Allah accept his efforts and make it a provision for the hereafter, and may He protect us from Shirk and every innovation and give us the Tawfeeq to act upon pure Tawheed, Ameen!

Muhammad Tanzeel As-Siddiqi Al-Husaini
18 January 2020, Karachi

¹ *Kashf Al-Ma'arif*, p. 207, compiled by Inayat Arif, published by Al-Faisal Nashiran Kutub Lahore, 206.

FOREWORD BY SHAYKH NABEEL NISAR SHEIKH SINDHI

All Praise is due to Allah, and may His Salutations and Blessings be upon His Final Messenger, his companions, and those who follow in their footsteps till the Last Day.

Ibn al-'Arabi (d. 638), or Ibn 'Arabi (without "al") as he is commonly referred to in modern times to differentiate him from his Mālikī namesake (d. 543), has always been a controversial personality. People have been divided about him into three camps:

1. Those who revere him and find nothing objectionable with his beliefs. Rather they profess the same heretic and blasphemous belief of Wahdatul Wujūd (pantheism) found in his works, esp. *Fuṣūṣ al-Ḥikam*.
2. Those who do not hold such heretic beliefs, but nevertheless hold Ibn al-'Arabi in high regard. Some of them, esp. laymen, are unaware of his beliefs found in his books. Others know about them, but either consider them as allegorical symbolisms not to be taken literally, or consider them to be incongruous insertions made into his books by others.
3. Those who consider him a heretic, to say the least, or, indeed, an idolatrous infidel for the corrupt beliefs found in his works.

The most factually sound and tenacious position is that of the third camp, as has been clearly demonstrated by our brother, Ali Hassan Khan, in this compendium comprising the words and edicts of 200 illustrious scholars belonging to different juristic and theological schools over the ages.

The author has demonstrated how the works, and the words therein, attributed to Ibn al-'Arabi are indeed his, and the numerousness of their manuscripts and the commentaries authored by his own disciples are a testimony to there being no tampering or foreign insertions introduced into them.

As a prelude to the words of scholars in condemnation of Ibn al-'Arabi's beliefs, our brother has quoted nine examples of his blasphemous beliefs from his infamous *Fuṣūṣ al-Ḥikam*, regarding which al-Dhahabi remarks, "If its

contents do not amount to Kufr, then nothing in the world would amount to Kufr!" [*Siyar A'lām al-Nubalā*, vol. 23, p. 98]

I will round off these nine examples with a tenth which I had come across while skimming through the book many years ago. Ibn al-'Arabi says:

Nothing of the universe is worshiped except after having attained elevation in the sight of the worshipper, and its rank becoming manifest in his heart. That is why Allah described Himself to us as being "Exalted in ranks" [al-Ghāfir: 15], rather than Exalted in one rank. Thus, the ranks are manifold in a single essence, for He has decreed that only He will be worshiped, [i.e.] in numerous ranks each one of which has a manifestation of The Divine in it. [*Fuṣūṣ al-Ḥikam*, Dār al-Kitāb al-'Arabi, p. 194].

This is the belief of Pantheism – that God is manifest in each and everything in the Universe. Thus, nothing is worshiped - be it planets, Angels, idols, or humans - except that it is God Himself who is being worshiped. "Impeccable and Exalted is He far above what they say!" (Al-Israa: 43) It was for similar pantheistic beliefs and statements that al-Hallāj (d. 309) was executed at the behest of the leading Islamic scholars and jurists of his time.

But sadly, despite the condemnation of the beliefs of both al-Hallāj and Ibn al-'Arabi by leading scholars over the ages, they are still revered by many ignorant Muslims as being among the greatest of sages and ascetics. Hopefully, this compilation will help in setting the record straight and exposing Ibn al-'Arabi for the charlatan he was.

May Allah bless our brother and reward him immensely for authoring this work, and may He give him further Tawfeeq to translate and author more books in the English language.

Nabeel Nisar Sheikh,
Makkah al-Mukarramah,
7th Jumādā al-Ākhirah, 1441

FOREWORD BY DR HAFIZ MUHAMMAD ZUBAIR

Shaykh Ibn Arabi (638) is among the most disputed personalities of Islamic history and maybe there was no such individual in the history who was excommunicated by scholars and jurists in such a great number as him. More than 250 scholars declared him to be a disbeliever and declared his creed as disbelief or non-Islamic and more than 40 books have been authored against him or on his excommunication (Takfeer) according to my knowledge and Allah knows better how many more have been written.

There is a huge misunderstanding that those refuting Shaykh Ibn Arabi are only Ibn Taymiyah or scholars of the Salafi school of thought; rather, among the Hanafi, Maliki, Shafi'i and Hanbali schools of thought, a great group of scholars of Hadith and Sufis were also active in performing Takfeer of Ibn Arabi, as our brother Ali Hassan Khan tried to establish in a large list. With Shaykh Al-Islam Ibn Taymiyah, we count among the greatest critic of Shaykh Ibn Arabi: Allamah Ibn Al-Jawzi, Imam Ibn As-Salah, Allamah Taftazani, Imam Ibn Katheer, Imam Adh-Dhahabi, Imam Sakhawi, Allamah Ibn Khaldun, Mulla Ali Qari, Alaudin Bukhari and others.

Shaykh Ibn Arabi presented his creed and philosophy as *Wahdatul Wujud* (Theory of the Unity of the Being) and he created a complete epistemology to establish it. Before him this philosophy was presented by the Christian Sufi Plotinius (270) under the name of the "Theory of Emanation", which was afterwards Islamicised, meaning, Ibn Arabi tried to present it under the colour of Islamic terminologies. Plotinius established his view on the philosophy of Plato which used the terminology of "Alam Al-Amthal" (world of ideas). The philosophy of Plotinius has also influenced Hindus and Shankaracharya (820) presented this philosophy with some slight differences under the name of "Advaita".

Shaykh Ibn Arabi gave the answers to two fundamental questions: what is existence and what is knowledge? And he theorized existence and knowledge. The summary of his ontology is that the existence of the Creator and the creation is one existence and the reality of the creation is nothing other than the imagination of Allah, and the real existence is only one and it is the existence of

the essence of Allah, and the rest is His imagination. And in this manner the creation is never separated from Allah as the imagination is never outside the one imagining it, and in this manner he believes in the unification (Ittihad) of the Creator and creation. To justify his Wujoodi belief, Ibn Arabi established an epistemology and the reason behind it is that he knew that the fundamental texts of the religion of Islam cannot justify this school of thought and belief. Hence he did not only create a theory regarding existence but also a science to justify this theory.

The system of science of Shaykh Ibn Arabi is very dangerous, Shaykh Ibn Arabi established the terminology of "Seal of the Saints" (Khatim Al-Awliya) and affirmed that the source of the knowledge of Wahdatul Wujood is the "Seal of the Saints" and all the Prophets take this knowledge from the "Seal of the Saints", he said such in his book *Fusus Al-Hikam*. In his book *Futihat Al-Makkiyah*, he claimed that only the Tashri'i Nubuwwah (legislative Prophethood) was sealed by the Prophet ﷺ but absolute Prophethood is continuous after him ﷺ and it will end on the "Seals of the Saints" and with it he made the claim of being the "Seal of the Saints".

What Ghulam Ahmad Qadiyani did in India, Ibn Arabi preceded him in this; rather, Ghulam Ahmad Qadiyani is among the followers of Ibn Arabi, and this matter can be understood through historical writings and assertuibs, that all the terminologies and claims of Ghulam Ahmad Qadiyani are immersed in the colour of Sufi terminologies.

Thus Shaykh Ibn Arabi did not only distort the concept of Tawheed but also did a robbery of the concept of Prophethood, and these are the two fundamental principles of faith which he tried to demolish. Hence the jurists refuted his disbelieving views until they made clear the truth, which is in the Book and Sunnah and upon which were the noble Companions, the great Tabi'iis, the noble jurists and scholars of Hadith. May Allah reward our brother Ali Hassan Khan and accept this effort of him in clarifying the truth and obliterating falsehood, and may Allah keep this community on the Tawheed brought by His Prophets, Ameen, O Lord of the Universe!

Dr Hafiz Muhammad Zubair

INTRODUCTION

All praise is for Allah, Lord of the universe, and may the Salah and Salam be bestowed upon His Messenger Muhammad and upon all of his household and companions.

I came across the excellent book *Ibn 'Arabi: Aqidatuhu wa Mawqif Al-Ulama Al-Muslimin minhu* (Ibn 'Arabi: his creed and the position of the Muslim scholars about him) by Shaykh Daghsh ibn Shabeeb ibn Daghsh Al-Ajmi, and this book gathers Fatawa (religious verdicts) and sayings of more than 200 great scholars against Ibn 'Arabi, and these scholars were from the famous four Madhabs and mostly Asharis and Maturidis. As this book is a huge work, I took excerpts from these lengthy Fatawa and quoted only some parts which were enough to demonstrate their clear verdicts, in order to make this work succinct and accessible to English readers.

Before mentioning these Fatawa I mentioned some of the heretical beliefs of Ibn 'Arabi taken from his book *Fusus Al-Hikam* and a refutation of these beliefs by Mulla Ali Al-Qari Al-Hanafi in his book *Ibtal Al-Qawl bi Wahdatil Wujud wa Naqd Fusus ibn 'Arabi* (Obliteration of the creed of the unity of existence and nullification of Ibn 'Arabi's *Fusus*), published by Maktabah Daar ibn Abbas, Egypt, with the verification of Shaykh Abu Abdillah Ahmad ibn Ibrahim ibn Abil 'Aynayn, 170 pages.

Unfortunately some scholars defended Ibn 'Arabi, saying that we can extrapolate his speech which opposes the Sharee'ah and he might have intended a meaning that is contrary to his apparent speech, so to respond to such claims, I have added quotes from the most famous commentaries of *Fusus Al-Hikam* to show that the followers of Ibn 'Arabi did not extrapolate his speech but established it according to its apparent meaning and defended it. And these commentators are:

- Mu'ayyid Ad-Deen Al-Jandi (700H), who was a student of Sadr Al-Qunawi, the main student of Ibn 'Arabi and his stepson;
- AbdurRazaq Al-Qashani (730H), who was the student of Mu'ayyid Ad-Deen Al-Jandi;
- Dawud Al-Qaysari (751H), who was a student of Al-Qashani;
- 'AbdurRahman Nurudin Al-Jami Al-Hanafi An-Naqshabandi;

- Abdul Ghani An-Nabulsi Al-Hanafi Al-Qadiri An-Naqshabandi (1143H).

And Al-Jandi studied from the main student of Ibn 'Arabi and his stepson Sadr Al-Qunawi, and Al-Qashani took from him, and Al-Qaysari took from him, so these are the highest experts of Ibn 'Arabi's school of thought. And Al-Jami and An-Nabulsi are well known Sufis and their commentaries of *Al-Fusus* are held in high esteem among the Sufis.

Also, Mulla Ali Qari not only quoted from *Al-Fusus* of Ibn 'Arabi, but we can see him also mentioning Al-Jami and Al-Qaysari's commentaries, indicating that he checked and made sure of the meaning of Ibn 'Arabi's speech before declaring it to be disbelief, and he did not rely on Shaykh Al-Islam Ibn Taymiyah or another scholar's quote about Ibn 'Arabi. How can followers of Ibn 'Arabi then accuse Mulla Ali Qari of bias and imitation of Ibn Taymiyah, while Al-Jami came long after Ibn Taymiyah? And this shows that the scholars who attacked Ibn 'Arabi and unveiled his disbelief in detail did not rush in this matter, rather they were fair, studied the issue with objectivity and reached their conclusions based on their independent research. And many of those who did Takfeer of Ibn 'Arabi were critics of Shaykh Al-Islam Ibn Taymiyah, such as the Subki family, Al-Bakri, Al-Akhna'i and Al-'Ala Al-Bukhari as it will be mentioned in this book, so how could they be influenced by him in any manner?

An important clarification regarding claims that the books of Ibn Arabi have been tampered

Some Sufis like Ash-Sha'rani claimed that matters of Ittihad have been inserted in the books of Ibn 'Arabi, and some scholars, based on this claim, tried to exonerate Ibn 'Arabi from the creed of Wahdatul Wujud, but this claim of Ash-Sha'rani is false. Shaykh Daghash ibn Shabeeb Al-'Ajmi in his book refuted such claims of insertion, and here is a summary of the reasons he mentioned:

The book *Al-Futuhat Al-Makkiyah* has a manuscript in 73 volumes with the handwriting of Ibn 'Arabi that he completed in 636H, two years before his death, and it has Sama'ah (hearing), and it was read to him; he gave this manuscript to his student Sadr Al-Qunawi, and it remained in his Maktabah until his death, and it is present in the museum "Al-Athar Al-Islamiyah" in Istanbul n.1845-1881, and it is a complete manuscript. It has another manuscript, incomplete, copied by Ibn 'Arabi's student Isma'eel ibn Sawadkin and it is present in Maktabah "Al-Fatih" n. 275.

As for the book *Al-Fusus*, a manuscript with Ibn Arabi's handwriting was found in Qoniyah, and it has Sama'ah. Also there is a manuscript with the handwriting of Al-Qunawi which has its Sama'ah attested by Ibn 'Arabi on the manuscript. So did Ibn 'Arabi or his students insert things related to Ittihad in their handwritten manuscripts? The book *Al-Fusus* has so many manuscripts in the world, and if things were added to it, it would be known by checking the other manuscripts.

Similarly, the book *Al-Fusus* has many commentaries, and among them are three by Ibn 'Arabi's students: Isma'eel ibn Sawadkin, Muhammad ibn Ishaq Al-Qunawi and At-Tilmisani, and they did not point at any addition or insertion, rather they justified each word of it and explained his school of thought. Abul 'Ala 'Afeefi who published *Al-Fusus* in the last century relied on the manuscript of three commentaries: the commentaries of Al-Qunawi, Al-Qashani, and Al-Jami, and he did not mention any claim of insertion from any of these books.

Many of the scholars who criticised Ibn 'Arabi said they saw the manuscript of *Al-Fusus*, such as Ibn Taymiyah in his *Fatawa* (2/242), Hafiz Al-Mizzi, Ibn Al-Muqri, Ibn Shaykh Al-Hizamiyah as mentioned in his *Ash'at An-Nusus* (p. 30), Al-Biqa'i as mentioned in his *Tanbih Al-Ghabi* (p. 22), and many others. So all these scholars did not rely on other's quotes, rather they read *Al-Fusus* from reliable manuscripts, and they quoted from them to refute him.

Those who claimed insertion made general statements without pointing at quotes that were inserted, or found in some manuscripts and not others. Hundreds of scholars have condemned and performed Takfeer of Ibn 'Arabi and they would not do so without checking if his speech was authentically attributed to him or not.

I pray to Allah that after seeing all these quotes from Ash'ari and Maturidi great scholars who declared Ibn 'Arabi to be a disbeliever, as well as their efforts in writing books exposing him and in fighting against his adepts, many of his modern followers will see the reality of the abominable creed of Wahdatul Wujud. When quoting from *Fusus Al-Hikam*, I have quoted from two famous translations among Sufis:

- 1) The translation of Aisha Bewley entitled *The Seals of Wisdom*, the edition present on her website at the following link: <https://bewley.virtualave.net/fusus.html>.
- 2) The translation of Caner K. Dagli entitled *The Ringstones of Wisdom*, Kazi Publications, Great Books of the Islamic World Series, Chicago.

The aim of quoting from these two translations is so that Sufis cannot argue that Ahl-e Sunnah/Salafis/Ahl-e Hadith have misquoted Ibn Arabi. The quotes are

coming from relied upon translations by Sufis and such quotes are more powerful in exposing the reality of Ibn Arabi's creed.

Moreover, there are a lot of quotes in this book from scholars mentioning different sects of the Shia such as the Batinis, Ismailis, Qaramitah and others, and instead of adding long footnotes regarding the history of these sects, I would refer the English reader to *The Devil's Deception* of Ibn Al-Jawzee (Al-Hidayah Publishing), with the summarised translation of Shaykh Dr Bilal Philips including his precious notes on the history of these groups; the book *The Devil's Deceptions* of Ibn Al-Jawzi has also been translated fully by Dar As-Sunnah. As for the other sects mentioned such as the Mu'tazilah, Jahmiyah and others, refer to *Al-Aqidah Al-Wasitiyyah*, 2 vol, English translation published by Darussalam with Shaykh ibn Uthaimin's commentary.

I am very grateful to Shaykh Muhammad Tanzeel Siddiqi Al-Husaini (author of many books and from the descendants of Allamah Shamsul Haqq Al-Azeemabadi, the author of *Awn Al-Ma'bood Sharh Sunnan Abi Dawood*), Shaykh Nabeel Nisar Sheikh Sindhi (Lecturer at Umm-ul-Qura University and Muhaqqiq of many books of Shaykhul Islam Ibn Taymiyah and Hafiz Ibnu'l Qayim and others published Dar Alam Al-Fawaid alongside Shaykh Mohammad Ozair Shams) and Dr Hafiz Muhammad Zubair (son in law of Shaykh AbdurRahman Madni. Shaykh AbdurRahman Madni, head of Jamiyah Lahore Islamiyah, is the nephew and among the foremost students of Hafiz Abdullah Ropuri) for writing beneficial introductions to this book and may Allah reward them for their great services for Islam and give them Tawfeeq to do more works to benefit the Ummah. May Allah send Salah and Salam on the Prophet ﷺ, his family and companions!

Ali Hassan Khan

A NOTE ON DEFINITIONS

THE DEFINITION OF WAHDATUL WUJUD¹

“Allah (Ta’ala) and the creation are one thing; the existence of the creation is the existence of the Creator.”² As such, the believers in Wahdatul Wujud deny the existence of something besides Allah. Abdul Ghani An-Nabulsi (1143H) said in *Diwan Al-Haqaiq* (3/30):³

There is not in existence as it is said two, the Haqq (Allah) and the creation and they are two different things. This saying constitutes ugliness in creed for the verifying person (Muhaqqiq), this is apparently falsehood.

According to such people, Shirk (polytheism) is to establish a dual-existence. Al-Hallaj said in *Diwan Al-Hallaj*, page 23: “Shirk is to establish other (than Him) and Shirk without doubt is rejection.”

THE DEFINITION OF HULUL

“The descent of the divine essence on the human essence and its penetration of it, so the creation is a recipient of the Creator according to them.”⁴

THE DEFINITION OF ITTIHAD

“Mixing and mingling of the Creator with the creation, so after Ittihad, they become one essence.”⁵ Shaykh Al-Islam ibn Taymiyah wrote in his *Furqan* (page 237), about the people of Wahdatul Wujud:

These people flee from the word incarnation (Hulul) because it necessitates a subsistent (hal) and a substratum (mahall), and from the word unification (ittihad) because it necessitates that there be two things, one of which unifies with the other. In their view, the existence is one and the same and the

¹ All the quotes, apart from those in *Al-Furqan* (English edition), have been sourced from the introduction of the book *Ibn ‘Arabi, ‘Aqidatuhu wa Mawqif Al-Ulama Al-Muslimin Minhu* of Daghash ibn Shabeeb Al-Ajmi.

² *Majmu’ Fataawa* 2/80, 112, 140-141, 144, 160, 161, 171-173, 220, 295, 296, 414; 5/273; 6/314; 10/162 and 18/368.

³ As quoted in *Aqidah As-Sufiyah*, page 29.

⁴ *At-Ta’reefat of Aj-Jurjani*.

⁵ *At-Ta’reefat of Al-Jurjani, At-Tawqeef’ala Muhimmat At-Ta’reef* of Al-Munawi and others.

Christians disbelieved because they specified divinity to the Messiah, saying he was Allah, but had they generalised (to the whole of creation) then they would not have disbelieved. They said the same thing concerning the worshippers of idols, they erred by worshipping only some of these outward forms, had they worshipped everything then they would not have been in error. The Gnostic who has actualised the reality, in their view, is one who is not harmed by the worship of idols.

Ibn 'Arabi sometimes denied the word *Ittihad* as in his book *Al-Ahadiyah* saying: "Be alert from *Ittihad* in this place, as *Ittihad* is not correct." Yet in some places, Ibn 'Arabi established it, he said in *Al-Futuhat Al-Makkiyah* (11/371): "Intimate friendship is not correct except between Allah and His servant, and it is the state of *Ittihad*." He also wrote in the same book (11/437): "Ahadiyah is for Allah and *Ittihad* for the servant." So it is apparent that the *Ittihad* they deny is the one that supposes two existences becoming one, and yet they believe in *Ittihad* in the meaning of *Wahdatul Wujud*, meaning existence is one.

Likewise, Ibn 'Arabi denied the word *Hulul* in *Al-Futuhat Al-Makkiyah* (12/366): "The believers in *Al-Hulul* are not monotheists as they established two matters: a subsistent (*hal*) and a substratum (*mahall*)."
So his denial of the word "*Hulul*" is because it necessitates two existences, and according to them, existence is one.

Dr Ahmad Al-Qusayr in his book *'Aqidah As-sufiyah wa Wahdatul Wujud Al-Khasiyah* explained that some Sufis use the word *Ittihad* and *Hulul* but they only intend the creed of *Wahdatul Wujud*, and the Sufis are united on this creed. Shaykh Al-Islam ibn Taymiyah said in his *Fataawa* (2/368):

The saying of these people is more evil than the sayings of the Jews and Christians, and there are contradictions in them of the same kind as the one present in the sayings of the Christians, and this is why sometimes they believe in *Hulul*, *Ittihad* at other times, and *Wahdah* on yet other times; it is a contradictory *Madhab* in itself, and this is why they deceive those who do not understand it. And all of this is *Kufr* in its interior and exterior by consensus of every Muslim, and whoever doubts the *Kufr* of these people after knowing their sayings and knowing the religion of Islam, he is a *Kafir* like the one who doubts the *Kufr* of the Jews, Christians and polytheists.

1

IBN 'ARABI BELIEVES IN THE PRE-EXISTENCE OF THE SOUL

Ibn Arabi wrote in his *Fusus Al-Hikam*, in the chapter of Adam ﷺ, as translated by Aisha Bewley in her translation entitled *The Seals of Wisdom*

"So he is a human being, both in-time [in his body] and before-time [in his spirit]." Caner Dagli translated this in his translation in his translation of *Fusus Al-Hikam* entitled *The Ringstones of Wisdom* as: "He is Man, who comes to be and is beginless." In Arabic it reads: "Inal Insan huwa Al-Hadith Al-Azali."

Here Ibn 'Arabi describes human-beings as "Al-Azali" (Before-time, Beginless) and this constitutes pure Kufr. Mulla Ali Al-Qari in his *Ibtal Al-Qawl bi Wahdatil Wujud* (Obliteration of the creed of Unity of Existence, hereafter *Ibtal*), page 83, wrote about this saying of Ibn 'Arabi:

The creed of the pre-existence of the universe (Qidam Al-'Alam) is Kufr (disbelief) by consensus of the scholars, contrary to the creed of the philosophers, and this speech (of Ibn 'Arabi) contains an obvious contradiction and is clearly incompatible...

Afterwards Mulla Ali Qari said that the commentators of *Fusus*, namely Al-Qaysari and Al-Jami established the pre-existence of the souls; he said concerning Al-Jami (page 84):

He affirmed the pre-existence of the souls of complete people (Arwah ul Kamilin) and the creation of the souls of uncompleted people (Arwah un-Naqisin), and he attributed this creed to Shaykh Sadrudin Al-Qunawi.

The exact words of 'AbdurRahman NurudDin Al-Jami can be found in his commentary of *Fusus Al-Hikam* (page 58, published by Dar Al-Kotob Al-Ilmiyah):

As for his (human) existence which is unseen and spiritual (Ar-Ruhi), if he is complete, he is also Azali because the complete souls are Kulli (total) Azali which is equivalent to the existence of Al-Aql Al-Awwal (the first intellect).

As for those souls that are Juzzi (Partial), then this is impossible for them... This is how it was expressed by Shaykh Al-Kabeer (Al-Qunawi) in some of his epistles.

Sadrudin Al-Qunawi was the major student of Ibn 'Arabi and his stepson, so how can people defend Ibn 'Arabi by claiming that his speech can be extrapolated? Mulla Ali Al-Qari further wrote on page 85:

In conclusion, the different Muslim groups among the scholars, the wise and others from Ahlus Sunnah wal Jama'ah, Mu'tazilah and all other groups of innovators agree on the fact that the soul is created... Only a group among the idiot philosophers affirmed the pre-existence of the universe and they are disbelievers by consensus of the scholars of this pure community. [Allah's] words: "The Creator of all things," (Ra'd : 16) - includes the souls and the bodies."

Ibn 'Arabi explained his creed about the soul in his *At-Tadbirat al-Ilahiyah fi Islah Al-Mamlakah al-Insaniyyah*, translated in English by T. Bayrak under the name *Divine Governance of the Human Kingdom*. On page 24-25 of the English translation, we read:

May God's pleasure be upon Muhammad Abu Hamid al-Ghazali, who said on the subject of the human soul as the deputy of God: The deputy which God sent as the master of all things is the soul, and the soul is not created, it is directly from the realm of god's command. The Sufis have found the proof of Al-Ghazali's words in the Holy Quran, where it is written: 'They will ask you about the soul. Say: "The spirit is from the realm of my Lord's command." (Bani Isra'il : 85) Therefore the soul is under the orders of God. It is within the knowledge of the Lord and is revealed by the Lord... The Lord of the universe is eternal, the nature of His essence is divine. He is One without any other, the Lord, Unique, Mighty and Glorious. If we believe that the universe is created by Him and governed by Him and that the soul of man is His extension, His command to set and keep order in the universe, the real meaning is learned and understood and no more has to be said."

Ibn Abi 'Izz Al-Hanafi wrote in his *Sharh Al-'Aqidah At-Tahawiyah* (page 350-351, Eng.):

The Ahl as-Sunnah wa al-Jama'ah are all agreed that the spirit is created. Their consensus on this point has been reported by Muhammad Ibn Nasr Al-Marwazi, Ibn Qutaybah and others.

Of the proofs that the spirit is created, one is the verse, "Allah is the Creator of all things" [13:16; 39:62]. This is an unqualified, general statement

that is not particularized in any fashion. It applies, among other things, to the spirit. One cannot counter it by saying that it should then apply to the divine attributes also, for the attributes of Allah are part of His Being. Allah is Allah, qualified with all the attributes of perfection. His knowledge, His power, His life, His hearing, His seeing, and all His attributes are part of His Being. His Essence qualified with His attributes is the Creator; all else is created. It is known with certainty that the spirit is neither Allah nor one of His attributes; it is only one of His created things. Another argument that the spirit is a created being is the verse, "Has there not been over man a long period of time when he was nothing (not even mentioned)" [76:1], and the verse which Allah addressed to Zachariah, "I did indeed create you before when you had been nothing" [19:9]. Since man is both spirit and body, the address to Zachariah is an address to his body as well as his soul. The spirit is also characterized by death. Further, the spirit has been said to be taken and to be returned. This is another argument that it is a created object.

The view that the spirit is uncreated can derive no support from the verse, "The spirit is of My Lord's command." Amr here does not mean command but a thing commanded (*mamur*). This use of a verbal noun in the sense of object of the verb is quite common in the language.

The other argument, which draws upon the fact that Allah has ascribed the spirit to Himself, is also not valid. Things that have been ascribed to Allah are of two kinds. First are attributes that do not exist by themselves, such as knowledge, power, speech, hearing, seeing and so on. These things are ascribed to Allah as an attribute is ascribed to its subject. Second are objects that exist in themselves separately from Allah, such as house (*bayt*), she-camel (*naqah*), servant (*'abd*), messenger (*rasul*) and spirit (*ruh*). These things are ascribed to Him as created objects are ascribed to their Creator. The ascription only underscores the importance and honor of the thing ascribed and distinguishes it from other things of its kind."

2

IBN 'ARABI CONSIDERS THE WORSHIP OF THE CALF AS NOTHING BUT THE WORSHIP OF ALLAH

Ibn Arabi wrote in his *Fusus Al-Hikam* in the chapter of Harun ﷺ, as translated by Aisha Bewley:

Then Harun said to Musa, "I was afraid that you would say: 'You have caused division in the Tribe of Israel'" (20:94) and you would make me the cause of their division since the worship of the Calf divided them. There were some of them who worshipped it following and imitating the Samiri, and there were some of them who refused to worship it until Musa returned to them so that they might question him regarding it. Harun was afraid that he would have that division between them attributed to him. Musa knew the matter better than harun because by his knowledge he knew the one the people of the calf worshipped since Allah decreed that only he would be worshipped. When Allah decrees something, it must occur.

'AbdurRahman Al-Jami explained this in his commentary of *Fusus Al-Hikam* (pp.461-462):

[Allah] the Most High said: "Your Lord has done Qadha (decreed) that you should not worship but Him." (17:23) Indeed, this Qadha (decree) is not restricted to the Hukm Taklifi Ijabi (religious prescription of order) as it has been restricted by the people of Zahir (followers of the apparent meanings), until one could say that it does not necessitate the occurrence of what is decreed, rather it also includes the Hukm Taqdiri (predetermination).

The Hukm Taklifi is divided into five categories: obligatory (Wajib), recommended (Mandub), permissible (Mubah), Makruh (disliked) and Haram (forbidden).

Ahlu Sunnah wal Jama'ah believe that the decree (Qadha) here is not the universal decree of creation (Qadha Al-Kawni), meaning it is not that Allah has

predetermined that He only would be worshiped and nothing else can be worshiped, but here the decree is the religious decree (Qadha Shar'i) meaning that Allah gave the order to the people to worship Him alone, and people can refuse to do this, so it does not necessitate that what Allah ordered them to do must happen, and indeed Allah blamed the polytheists for worshiping other than Him and punished them.

Shaykh Al-Islam ibn Taymiyah wrote in his *Furqan Bayna Awliya Ar-Rahman wa Awliya Ash-Shaytan* (p. 292-onwards, Eng. *The Friends of Allah and the Friends of Shaytan*, Daar us-Sunnah):

As for the Universal Decree, Allah says, "And He completed them as seven heavens in two days..." [Fussilat (41): 12] "When He decrees a matter, He Only says to it : Be! and it is.' [Al-Biqarah (2) : 117] As for the Religious Decree, Allah says: "Your Lord has decreed that you not worship save Him..." [Al-Isra (17):23] Meaning He ordered, and the meaning is not that He predestined, because other than Him were worshiped, as He mentioned this in many places like His speech – the Most High: "And they worship besides Allah things that hurt them not, nor profit them, and they say: 'These are our intercessors with Allah.'" [Yunus 10:18]"

Al-Khalil ~~ﷺ~~ said to his people, "Then do you see what you have been worshipping, you and your forefathers of old? Indeed you are enemies to me except the Lord of the Universe." [Ash-Shu'ara (26) 75-77] Allah, the Exalted says, "There has already been an excellent example for you in Abraham and those with him; when they said to their people, 'Indeed, we are free of you and whatever you worship besides Allah, we have denied you, and there has appeared between us and you hatred and animosity until you believe in Allah Alone,' except the saying of Abraham to his father, 'I will surely ask forgiveness for you, but I have not (power to do) for you anything against Allah.'" [Al-Mumtahinah (60): 4] "Say: O you disbelievers! I do not worship what you worship. Nor do you worship what I worship. Nor will I worship what you worship. Nor will you worship what I worship. For you is your religion, and for me is my religion." [A-Kafirun (109): 1-6]

These words necessitate complete disassociation from their religion they do not necessitate his being pleased with their religion as He says, "And if they deny you (O Muhammad), say: For me are my deeds and for you are your deeds! You are dissociated from what I do, and I am dissociated from what you do!" [Yunus (10): 41]

¹ The text in bold is not present in the English Translation, and it appears in the Arabic text, so the English edition must have missed it.

As for those amongst the heretics who think that these verses imply that He is pleased with the religion of the disbelievers, then such people are from the worst liars and greatest disbelievers to be found amongst mankind. For example the one who thinks that His words, "Your Lord has decreed that you not worship save Him..." [Al-Isra (17):23] - actually means that your Lord has planned and actualised (this) and that everything that Allah decreed must occur, therefore he went on to say that the idol worshippers in reality worshipped Allah. This person is the greatest of disbelievers in the (Heavenly) Books.

3

IBN 'ARABI CONSIDERS THE WORSHIP OF IDOLS AS THE WORSHIP OF ALLAH

Ibn Arabi wrote in his *Fusus Al-Hikam*, in the chapter of Nuh ﷺ, as translated by Caner Dagli (p.45):

In their deception they said, "Leave not your gods, and leave not Wadd, nor Suwa', Yaguth, Ya'uq, or Nasr." [71:23] Had they left them, they would have been ignorant of the real in the measure of what they had left. The real has a face in every object of worship; whosoever knows it knows it, and whosoever is ignorant of it is ignorant of it. For the Muhammadan, "Thy Lord Hath decreed that ye shall worship only Him," [17:23] that is to say, He decided.

Ibn 'Arabi further wrote, as translated by Aisha Bewley:

"And because of their errors" which is that which is recorded for them, 'they were drowned' in the seas of the knowledge of Allah which is perplexity among the men of Muhammad. When the seas were heated up, "they were put into a fire" in the Source of Water, "and they found no one to help them besides Allah." (71:25) Allah is the source of their helpers, and so they were destroyed in it for time without end. If He had brought them out to the shore, the shore of nature, He would have brought them down from this high degree. All belongs to Allah and is by Allah, rather it is Allah.

Mu'ayyid Ad-Deen Al-Jandi (700H), who was a student of Sadr Al-Qunawi, the main student of Ibn 'Arabi and his stepson, wrote in his commentary of *Fusus Al-Hikam* (p.257, Dar Al-Kotob Al-Ilmiyah), about this saying of Ibn 'Arabi:

So the divinity (Uluhiyah) and divinised, the state of the worshiper and the worshiped one, the state of the prostrating and the prostrated to, appeared in all sources, so whoever worshiped His veil form (Hijabiyah) and His idol form

(Sanamiyah) or worshiped his imagination and his desire in this object of worship is his divinity, he has worshiped his desire and worshiped the Taghut, and worshiped the form of idol of the veil of Al-Lahut (the divine). And the one who worshiped Allah the One and unique in everything that is worshiped, and worshiped without limiting Allah (Ta'ala) in any form without another or particularising Him in something without something else, this one is the 'Aarif Al-Kaashif (cognisant and person of unveiling).

This shows that the student of Ibn 'Arabi's main student confirmed Ibn 'Arabi's speech and explained his Kufr, that idol-worshipers were only wrong because of their restriction of Allah to these idols, but the one who worships Allah in all objects, without restricting to particular objects of worship, this person is cognisant.

Abdul Ghani An-Nabulsi wrote in his commentary of *Fusus Al-Hikam* entitled *Jawahir A-Nusus fi Hall Kalimaat Al-Fusus* (1/201-202, Dar Al-Kotob Al-Ilmiyah, [the words of Ibn 'Arabi being in bold]):

"Thy Lord Hath decreed" from eternity and predetermined (*qaddara*) "that ye shall worship" O all Mukalifun (people that have received orders from Allah) "only Him" alone "that is to say, He decided" and His (Ta'ala) judgment occurs in every case, *how can worship of other than Him (ta'ala) be conceived then?*

Al-Jami wrote in his commentary of *Fusus Al-Hikam* (p.133):

He (Ibn 'Arabi), may Allah be pleased with him, said in (his book) *Al-Futuhat*: 'And the creation worshiped here what they worshiped, but nothing was worshiped except Allah in such a way that they did not know (who they worshiped) and called their objects of worship Manat, Lat, 'Uzza, and when they die, the veil will be removed from them and they will know that they did not worship but Allah.'

Al-Jami also commented on page 136 about the polytheists drowning in water with the following words of Ibn 'Arabi in bold:

"In the seas of the knowledge of Allah" they vanished in the witness of His Ahadiyah (Unity)... "In the source of water" meaning: the source of the water of knowledge and the witness of His Ahadiyah (Unity), glory to Him..."

According to Al-Jami then, polytheists will also be drowned in ocean of knowledge, and he totally agreed with the Kufr of Ibn 'Arabi, leaving no doubt about his intent.

'AbdurRazaq Al-Qashani (730H), who was the student of Mu'ayyid Ad-Deen Al-Jandi, wrote in his commentary of *Fusus Al-Hikam* (p.93, Dar Al-Kotob Al-'Ilmiyah):

"In the source of water" meaning in the fire of intense love ('Ishq) by the light of the splendour of His face which burns all distinctions and recipients in the source of the sea of water of the knowledge of Allah.

Dawud Al-Qaysari (751H), who was a student of Al-Qashani, wrote in his commentary of *Fusus Al-Hikam* (1/457, published by Manshurat, Beirut):

"In the source of water" meaning: they were made to enter the fire of love and yearning in their state of being in the source of water or in the fire produced in the source of water so it annihilates them from their selves and makes them remaining by the Truth (Al-Haqq).

So one can see the commentaries of Al-Fusus stating that the polytheists of Nuh ﷺ were drowned in the witness of Allah's unity (Ahadiyah), in his love (mahabbah), 'Ishq (intense love) and Shawq (yearning), and this is clear Kufr leaving no place for excuses or extrapolations.

Mulla Ali Al-Qari wrote in his *Ibtal* (p.123) regarding the speech of Ibn 'Arabi:

Had they left them, they would have been ignorant of the Real in the measure of what they had left. The Real has a face in every object of worship; whosoever knows it knows it, and whosoever is ignorant of it is ignorant of it... There is no Kufr clearer than this, as it is not hidden."

Mulla Ali Al-Qari further wrote on page 125 concerning this speech of Ibn 'Arabi:

I saw a quote from the book *Ash-Shifa* (of Qadhi 'Iyad) containing a consensus on declaring Kafir (disbeliever) anyone who rejects a clear text of the Book. Al-Allamah Ad-Dallaji said in his commentary of this book (meaning his commentary of *Ash-Shifa*): "Meaning: giving a meaning contrary to the clear meaning, like some Sufis interpreted His speech concerning the people of Nuh: 'And because of their errors, they were drowned and they were put into a fire' as: they were drowned in the love (of Allah) and entered fire with a nonsensical speech, turning the blame of them into the praise of them." And it is not hidden that knowledge is an attribute of praise, rather leading to love.

¹ The commentary of *Ash-Shifa* of Ad-Dallaji is entitled *Al-Istifa fi Sharh Shifa*, as indicated by Ahmad ibn Ibrahim ibn Abil-'Aynayn, the Muhaqqiq of the book of *Ibtal* of Mulla Ali Al-Qari.

So we can clearly see that Mulla Ali Qari considers Ibn Arabi's speech regarding the people of Nuh as pure Kufr (disbelief), as Ibn 'Arabi rejected the clear meaning of the text.

4 “THE CHRISTIANS’ MISTAKE IS ONLY TO LIMIT DIVINITY TO ISA ﷺ”

Ibn Arabi wrote in the chapter on 'Isa ﷺ, as translated by Aisha Bewley:

Allah said, "They are unbelievers who say, 'Allah is the Messiah, the son of Maryam'" (Qur'an 5:17, 5:72) They fell into both error and disbelief at the end of all they said, not because they say that he is Allah nor by calling him the son of Maryam.

Mulla Ali Al-Qari wrote in his *Ibtal* (p.137) about Al-Badlisi, who was a Sufi who tried to justify the speech of Ibn 'Arabi:

Except that the defender (Al-Badlisi) mentioned that the commentators of *Al-Fusus* such as Al-Qaysari, Al-Jandi and Al-Jami all agree that the meaning of the Shaykh (Ibn 'Arabi) by this statement is that they (Christians) did not become disbelievers except by limiting Al-Haqq (Allah) to 'Isa, because He (Ta'ala) is not limited rather he (SubhanaHu) is manifested in the whole universe.

So Mulla Ali Al-Qari stated that all the Sufis that commented on *Al-Fusus* say that Kufr does not occur by saying that 'Isa is Allah, but by combining this saying with the saying that he is the son of Maryam, meaning limiting Allah to 'Isa. If one says that 'Isa is Allah like the rest of the creation, this is correct according to Ibn 'Arabi.

Al-Jami explained in his commentary of *Al-Fusus* (p.335) the words of Ibn 'Arabi: "Not because they say that he is Allah":

If we consider that the Ipseity (Huwayiyah) of Al-Haqq (SubhanaHu) is individualised and manifested in the form of the Messiah like it is manifested in the form of the entire universe, without restricting this (to the Messiah), then it is true without doubt. If we take into account the meaning of restriction, then it is disbelief (Kufr) and veiling (Satr)...

Al-Qashani wrote in his commentary of *Al-Fusus* (p.270):

They did not become disbelievers by taking him ('Isa) as Allah because Allah is him, and nor by taking Allah as him ('Isa) and saying: "he is Allah," because he is Allah, nor by their saying: "son of Maryam," because he is the son of Maryam; rather (they disbelieved) by restricting Al-Haqq (Allah) in the Ipseity of Al-Masih ibn Maryam and falsely believing in His Hulul in him, and Allah is not restricted in anything, rather He is Al-Masih and the whole universe.

Al-Qaysari wrote in his commentary of *Al-Fusus* (2/933):

Their saying "He ('Isa) is Allah" or "Allah is him" is true in the manner that the Ipseity of Al-Haqq is the one that is individualised and manifested in the form of 'Isa like it is manifested in the form of the whole universe. And their saying "Al-Masih ibn Maryam" is also true, because he is the son of Maryam without doubt, but the entire speech and its association is not correct as it leads to restricting Al-Haqq in the form of 'Isa and this is false, because the whole universe is His form in invisible and witness, not 'Isa only.

5 ALL CREEDS ARE CORRECT ACCORDING TO IBN 'ARABI

Ibn Arabi wrote in the chapter on Hud ﷺ, as translated by Aisha Bewley in her *Seals of Wisdom*

Take care lest you be limited by a particular creed and deny what is other than it, so that a great blessing may pass you by. Indeed, knowledge of what the matter is based on may pass you by. Make yourself a vessel for all the forms of belief. Surely Allah is vaster and greater than being contained by one creed rather than another. So Allah says, "Wherever you turn, the face of Allah is there" (2:115)."

Ibn Arabi further wrote a few lines after the chapter on Hud ﷺ, as translated by Caner Dagli (page 116-117) in *The Ringstones of Wisdom*

There is nothing but beliefs, and all are right, and he who is right is rewarded, and he who is rewarded is happy, and he who is happy is well-pleased because of it, though he may suffer for a time in the Abode of the Hereafter. The Folk of solicitude, though we know that they are happy, these Folk of the Truth, do become ill and suffer pain in the life of this lower-world. Among the slaves of God are those who will be seized by this suffering in the life of the Hereafter, in the abode called Hell. None amongst the Folk of knowledge, those who unveil the affair as it is, deny that they shall have an enjoyment particular to them in that abode. Either the pain they were experiencing shall be lifted from them, their enjoyment consisting of the relief from the consciousness of that pain, or they shall have a separate and independent enjoyment, such as the enjoyment of the Folk of Paradise within Paradise. And God knows best.

Al-Jandi wrote in his commentary of *Al-Fusus* (p.369) about this quote of Ibn 'Arabi:

He, may Allah be pleased with him, means that Al-Haqq is the apparent manifestation in everything, and what leads to ignorance and Kufr is only the particularism, limitation and restriction (of Allah in one creed) not anything else. So generalise the matter and liberate yourself with your intellect from the bonds of belief, and be fortunate with the most complete knowledge and the most general witnessing, as the Shaykh pointed to in this station:

عَقْدُ الْخَلَائِقِ فِي إِلَهٍ عَنَانِدٍ

وَأَنَا أَعْتَدْتُ جَمِيعَ مَا أَعْتَدْتُهُ

The creation held (many) creeds about Allah;
And I believed in all of what they believed.

AbdurRahman Al-Jami mentioned as explanation of this in his commentary of *Fusus Al-Hikam* (p.266) the same poem of Ibn 'Arabi:

عَقْدُ الْخَلَائِقِ فِي إِلَهٍ عَنَانِدٍ

وَأَنَا أَعْتَدْتُ جَمِيعَ مَا أَعْتَدْتُهُ

The creation held (many) creeds about Allah;
And I believed in all of what they believed.

Abdul Ghani An-Nabulsi wrote in his commentary of *Fusus Al-Hikam* (1/437), with the words of Ibn 'Arabi in bold:

"Take care" O Salik (wayfarer), meaning, beware "lest you be limited" about Allah (Ta'alā) "by a particular creed" meaning a creed of the meaning understood by your intellect, that it is Allah (Ta'alā) as done by the experts in reasoning and imitation of texts "and deny what is" meaning, any creed "other than it" among the creeds of the people like the action of those mentioned before "so that a great blessing may pass you by" from the perfection of knowledge. "Indeed, knowledge of what the matter is based on may pass you by" as it has passed by the predecessors (mutaqaddimun) from one aspect. "Make yourself" O Salik "a vessel" meaning, the absolute substance "for all the forms of belief" that the people from all nations (milal) believe about Allah (Ta'alā) with your imputing errors to all nations which limit their beliefs to one creed and declare disbelievers those who oppose them in this, they are the ones about whom Allah said: "*Every time a new nation enters, it curses its sister nation (that went before)*" (Al-A'raf, 7:38). "Surely Allah is vaster and greater than being contained by one creed" from the creeds of the people "rather than another."

Abul Ghani An-Nabulsi further wrote in (1/439-440) in commentary of the words of Ibn 'Arabi in bold:

"There is nothing" meaning in the whereness mentioned "but beliefs" from all beliefs of the people about Al-Haqq (The Truth, i.e. Allah Ta'ala) "and all" meaning all the beliefs of people about Al-Haqq (Ta'ala) with whatever belief they might believe in "are right" in their belief in it, because Al-Haqq (Ta'ala) manifested for them in this belief so He created it for them in their perception according to their aptitude, so how could they err in believing in it? And all the beliefs are similar to this, there is no superiority of one above the other, and the ignorant person errs in believing that his belief corresponds to Al-Haqq (Ta'ala) without the belief of others, and indeed every believer believes this about his belief, but no belief among beliefs is corresponding fundamentally (to Al-Haqq) nor rejected for the one who believes in it as well fundamentally. The kufr and misguidance is only to restrict Al-Haqq (Ta'ala) in this belief from what he is.

Al-Qaysari wrote in his commentary of *Al-Fusus* (2/762): "There is nothing but beliefs, and all are right" as each of them believe in a particular aspect from the aspects of Al-Haqq."

Mulla Ali Al-Qari said in his *Ibtal* (p.129) concerning this speech of Ibn 'Arabi:

His disbelief is apparent as he claims that the diversified creeds of different groups are all correct, and the belief that they are all correct is the belief of the heretics, those who make everything permissible, the people of profanity and the people of Wahdatul Wujud (unity of existence).

Ibn 'Arabi further wrote in the chapter of Sho'aib شعيب, as translated by Aisha Bewley:

The god of the one with a creed does not have jurisdiction over the god of someone with another creed. The one who has a creed defends it; he defends the matter which he believes of his god, and supports it. He does not support that which is not in his creed. For this reason, he has no effect on the creeds of his dissenters, and similarly his dissenters have no help from the god who is in his creed; so they have no helpers. Allah excluded help from the divinity of creed based on the isolation of one creed to the exclusion of others.

He also said in the chapter of Muhammad موسى, as translated by Caner Dagli in his *The Ringstones of Wisdom*, pp.293-294:

Recall that we have said, concerning the object of one's beliefs, that one praises none other than the divinity of his beliefs and attaches his soul to it.

He has no action that does not come from himself, and so he lauds only himself, for without doubt whosoever praises the product praises the artisan, for its excellence or lack thereof depends upon its artisan. The divinity of beliefs crafted by he who contemplates it, is his own production. His praise for the object of his belief is his praise for himself, and this is why he counts as blameworthy the beliefs of another. If he were fair-minded he would not have done so. There is no doubt that he who has this specific object of worship is being ignorant in this, for he rejects the other through his belief in God. If he knew what Junayd had said, namely that, "The water's color is that of its container," he would have allowed every holder of a belief his belief, and would have known God in every form and in every belief. He supposes but does not know, and because of this He said, "I am as My slave's thought of Me is," (Bukhari 97:35)" only manifesting to him in the form of his belief. If he wishes he makes absolute, and if he wishes he qualifies. The divinity of beliefs is subject to limits, and this is the divinity encompassed by the heart of its slave. Indeed the absolute Divinity is not encompassed, for it is identical with things and with Itself. Of one thing one neither says that it encompasses itself or that it does not encompass itself.

Mulla Ali Al-Qari Al-Hanafi after quoting these two sayings of Ibn 'Arabi said on p.131 of his *Ibtal*:

Whatever objectionable matters according to the Shari'ah and whatever detailed Kufr that this speech contains is not hidden, as he (Ibn 'Arabi) indeed declares Tawheed void, denies glorification (of Allah), he distorts the speech of Allah and the speech of His Messenger ﷺ from the correct and right meaning, as the Qudsi Hadith, "I am as My slave's thought of Me is (*Ana 'inda thann 'abdi bi*)" is not related to the creed in divinity, as the thought (*thann*) does not bring anything in the matters of creed, rather the meaning is that He is according to His slave's thought in the domains of hope and fear, as the state of servanthood (Ubudiyah) necessitates, that he stands in obedience, and fears disobeying Him.

6

IBN 'ARABI'S BELIEF IN THE "SEAL OF SAINTS"

Ibn 'Arabi wrote in his *Fusus Al-Hikam*, chapter of Sheth, as translated by Aisha bewley in her *Seals of Wisdom* and the footnotes in this quote are also from her:

This knowledge only belongs to the Seal of the Messengers and the Seal of the Awliyâ. The Messengers and Prophets only see it from the niche of the Messenger who is the Seal. The awliyâ only see it from the niche of the walî who is the Seal. Even the Messengers only see it to the extent that they see it from the niche of the Seal of the Awliya', for Message and Prophethood - by which I mean the Prophethood of bringing the Sharî'a and its message - ceases, but wilâya never ceases. Thus the Messengers, insomuch as they are awliya', see what we have mentioned only from the niche of the Seal of the Awliya'. How could it be different for other awliyâ? Although the Seal of the Awliyâ is subject to the judgement which the Seal of the Messengers brought through the Sharî'a, that does not diminish his station nor does it detract from what we have said, for something which is lower from one point of view can be higher from another.

Confirmation of this occurred in the history of our Sharî'a in the excellence of the judgement of 'Umar regarding the prisoners of Badr¹ and their treatment, and in the story of fertilization of the date-palms². It is not necessary that the perfect have precedence in everything and in every rank.

¹ After Badr, Abu Bakr asked the Prophet to either forgive or allow the prisoners to be ransomed. 'Umar said that they should be killed. Eventually, the Muslims reached a consensus that the captives should be ransomed and they were. Later the verse was revealed, "It is not for a Prophet to take captives..." (8:67)

² When the Prophet had been asked about whether palm-trees should be pollinated and then later said, "You have the best knowledge of these things of your world."

The Rijâl¹ regard precedence as being in the degrees of knowledge of Allah. Here is their goal. As for the things which are in-time, they do not attach their thoughts to them, so realise what we have mentioned!

Al-Khidr said to Musa, "I have knowledge which Allah has taught me, and which you do not know, and you have knowledge which Allah has taught you and which I do not know."²

It is like the Prophet, may Allah bless him and grant him peace, in relation to a brick wall which was complete except for one brick³, and the Prophet was that one brick although he himself only saw the place for the single brick.

The Seal of the Awliyâ' must also have this sort of vision. He sees the same as the Messenger of Allah, may Allah bless him and grant him peace, saw, but he sees a place for two bricks in the wall, and that the bricks are made of gold and silver. He sees that there are two bricks missing in the wall, and he sees that they are a silver brick and a gold brick. He must see himself as being disposed by nature to fill the place of these two bricks. The Seal of the Awliyâ' is these two bricks by which the wall is completed. The necessary reason for which he sees himself as two bricks is that he follows the Shari'a of the Seal of the Messengers outwardly - which is the place of the silver brick. This means the outward Shari'a with all that pertains to it of ordinances which are taken from Allah by the secret, according to the outward form which conforms to the secret because he sees the matter for what it really is. He must see the matter in this manner, for it is the place of the golden brick in the inwardly hidden. It is taken from the source from which the angel brought it, the same angel who brought the revelation to the Messengers. If you have

¹ *Rijal* (sing. *rajul*): The men. Meaning the men of gnosis and illumination. Those who know - that is - who know how-it-is, and not the veiled fantasy experience of so-called ordinary sensory perception which is, as we now know, in direct contradiction to the physical reality of matter according to high-energy physics

² cf. Qur'an 18:65.

³ Hadith in al-Bukhari (2815) and Muslim

understood what I have alluded to, then you have indeed acquired useful knowledge!

All the Prophets, from Adam to the last of the Prophets, take their light from the niche of the Seal of the Prophets, may Allah bless him and grant him peace. Even though the existence of his clay was deferred, the last Prophet was nevertheless present in his reality, according to his statement, "I was a Prophet when Adam was between water and clay."¹ Every other Prophet only became a Prophet by being described by divine qualities inasmuch as Allah is described as the Praiseworthy *Wali*.

The Seal of the Messengers, in respect to his *wilâya*, is connected to the Seal of the *Awliyâ'* in the same way in which Prophets and Messengers are connected to it. He is a *wâli*, Messenger, and Prophet. The Seal of the *Awliyâ'* is a *wâli* and the heir who takes directly from the source, contemplating the ranks. He is the most beautiful of the beauties of the Seal of the Messengers, Muhammad, may Allah bless him and grant him peace, the overseer of the community, and the master of the sons of Adam by reason of opening the door of intercession.

Mulla Ali Al-Qari said after quoting this speech of Ibn 'Arabi:

The clear and intelligible Kufr is not hidden in this for the one possessing reason and understanding, because he (Ibn 'Arabi) first claims to know the Unseen by affirming these levels, then he places himself above the possessors of nobility (Prophets), and there is a consensus that the entirety of saints do not reach the level of one Prophet, so he clearly contradicts the Shari'ah with this fruitless and corrupt claim...

He claims that he is independent from the Prophet ﷺ about the internal knowledge (Al-Batin) and that the Messengers and their seal are depending upon him, they take from the divine emanation (Faydh) revealed to him...

The way he gave the example of the Prophet ﷺ as a brick of clay in the wall of the pure Shari'ah and he his example as two bricks, one of gold and another of silver...and the meaning of the silver brick is the imitation of the

¹ Hadith in at-Tirmidhi and *Musnad* Ibn Hanbal.

² Qur'an 42:28, "It is He who sends down abundant rain after they have lost all hope, and He unfolds His mercy; He is the Praiseworthy, the *Wali*."²

Shari'ah of Muhammad ﷺ outwardly, and the meaning of the golden brick is that he takes the internal emanation (Al-Faydh Al-Batini) from the Divine presence, such words amount to Kufr about which none doubts, none among the Jews, Christians, Sabeans, Greek philosophers, Shakhmanistes, atheists, naturists, so what is to be said about the Muslim groups among Ahlus Sunnah wal Jama'ah and others like the Mu'tazilah, Khawarij, Shi'ah and others groups of innovation?

Also we see that Al-Jami approved the creed of Ibn 'Arabi in his commentary of *Fusus Al-Hikam* and he tried to explain why the Prophet ﷺ only saw one brick (p.101):

He did not look at this brick with his deep vision in this example...because he was not given the order to reveal the realities and the secrets, as was ordered the seal of the saints, rather he (the Prophet ﷺ) was ordered to hide them in the Shari'ah and the detailed laws...

Also Al-Jami confirmed that the seal of the Prophets takes from the intermediary of the angel while the seal of the saints takes directly from the source from which the angel takes, he wrote (p.102):

He (seal of the saints) takes from him (seal of the Messengers) the law (Shar') outwardly, though internally (Al-Batin) he takes from the source from which the angel takes the revelation (sent) towards the seal of the Messengers.

Al-Jami tried to defend this creed by saying that the seal of the saints is only a manifestation of the Light of the seal of the Messengers, as Sufis believe, but this explanation does not remove the fact that the seal of saints, the so-called manifestation of the light of the seal of the Messengers takes directly from the source, while the seal of the Messengers takes via the angel. So the seal of the saints has this quality that the seal of the Messengers does not have, and the seal of the Messengers with all other Messengers take from the Batini emanation of this seal of the saints according to him, and this is a pure lie, as the Messengers take all of their knowledge from Allah through revelation and not through this false seal of saints.

Also another problem in this false excuse is that other Prophets and companions of the Prophet ﷺ according to these Sufis are also a manifestation of the Light of the seal of Messengers, so how could they take internal knowledge through this fake seal of saints? So the defence of Al-Jami is not a real defence, rather it is confirming the Kufr of Ibn 'Arabi.

Al-Qaysari shed more lights on the creed of Ibn 'Arabi, he wrote in his commentary of *Fusus Al-Hikam* (1/352) with words of Ibn 'Arabi in bold:

"Thus the Messengers, insomuch as they are awliya", see what we have mentioned only from the niche of the Seal of the Awliya'. "How could it be different for other awliyâ?" He (Ibn 'Arabi) mentioned in his book *'Anqa Al-Mughrib*: "Verily Abu Bakr will be under my banner as he was under the banner of our leader the Messenger of Allah in (the field of) Al-Mutaba'ah (imitation).

Furthermore Ibn 'Arabi claimed to have this vision that made him the seal of saints; Michel Chodkiewicz wrote in his book *Seal of the Saints, Prophethood and sainthood in the doctrine of Ibn 'Arabi* (p.128) that Ibn 'Arabi wrote in his *Futuhat* (1/318-319):

While I was in Mecca in 599, I had a dream in which I saw the Ka'ba built of alternate gold and silver bricks. The building was complete; nothing remained to be done. I looked at it and admired its beauty. But then I turned to face the side between the Yemeni corner and the Syrian corner, and I saw, nearer the Syrian corner, a gap where two bricks, one gold and one silver, had not been laid in two of the rows of the wall. In the top row a gold brick was missing, and in the row beneath a silver one. Then I saw myself placed in the gap made by these two missing bricks. I myself was these two bricks, by means of which the wall was completed and the Ka'ba made perfect...When I was interpreting this vision, I said to myself: my place among the 'followers', in my own category (the category of Awliya) is like that of the Messenger of God among the prophets, and perhaps it is through me that God has sealed sainthood.

Though here, Ibn 'Arabi did not clearly say that he was the seal of saints, but he clearly affirmed it in another place of *Al-Futuhat*. Michel Chodkiewicz wrote in his book *Seal of the Saints* (p.129):

That this is so in the case under discussion is evidenced by other passages in which Ibn 'Arabi states directly that he himself is indeed the Seal. For example, a poem at the beginning of Chapter Forty-Three of the *Futuhat* reads:

"I am, without any doubt, the Seal of Sainthood
In that I am the heir of the Hashimite and of the Messiah."

The Hashimites obviously means the Prophet Muhammad, and the Messiah is one of the Quranic names of Jesus, who was, as we saw, Ibn 'Arabi's first teacher.

As for Ibn 'Arabi's claim that 'Isa ﷺ was his first teacher, he wrote in his *Al-Futuhat Al-Makkiyah* (12/123) about 'Isa: "I gathered with him on many times, and I repented on his hands, and he invoked for my firmness in the religion, in the life of this world and in the hereafter."

Also Shaykh 'Abdul Ghafoor Al-Athari mentioned in his book *Hanafiyat or Mirzaiyat* the following quotes from Ibn 'Arabi's *Al-Futuhat Al-Makkiyah* which further explains his views on Prophethood and sainthood:

Chapter 73, 2/3: "The Prophethood (An-Nubuwwah) that ceased by the existence of the Messenger of Allah ﷺ is only the Prophethood of legislation (Tashree'), not its level, so there would be no laws abrogating his laws."

Chapter 73, 2/5: "The Messengers will not cease and they will not cease in this world up to the day of resurrection, though they will not be sent with a law abrogating (Islam) and they will not be on another law than that of Muhammad ﷺ, but most of people do not know (this)."

Chapter 73, 2/58: "Prophethood has not been raised as a whole and this is why we say that only the Prophethood of legislation has been raised."

Chapter 73, 2/90: "Prophethood is continuous in the creation up to the day of resurrection though legislation has ceased and legislation is a part among the parts of Prophethood."

Chapter 69, 1/545: "So we declared with certainty that there is in this community someone whose level reached the level of Prophets in Prophethood towards Allah not in the legislation."

¹ As quoted in "Ibn 'Arabi, *Aqidatuhu wa Mawqif Al-Ulama Al-Muslimin minhu* by Daghash ibn Shabeeb Al-'Ajmi.

7

IBN 'ARABI'S DEGRADATION OF PROPHET NUH ﷺ

Ibn 'Arabi said in his *Fusus Al-Hikam*, chapter of Nuh (peace be upon him), as translated by Aisha Bewley:

He who affirms duality, falls into shirk,
And whoever speaks of uniqueness is a unifier.
Take care lest you be a dualist by connection,
And take care lest you be a isolator by disconnection.

You are not Him, rather you are Him
And you see Him in the source of thing,
Absolute and limited at the same time.

Allah says, "There is nothing like Him," and so He disconnects, "and He is the Hearing, the Seeing," (42:11) so He connects. Allah says, "There is nothing like Him," so He connects and doubles it, and "He is the Hearing, the Seeing." Then He uses disconnection and makes Himself Unique.

If Nuh had combined these two calls for his people, they would have answered him. He called them openly (71:8), and he called them secretly (71:9). Then he said to them, "Ask forgiveness of your Lord. Truly He is Endlessly Forgiving." (71:10) He said, "I have called my people night and in the day, but my calling has only made them more evasive" (71:5-6) because they knew what they had to do in answering his call.

So the knowledge of those who know Allah is what Nuh indicated in respect to his people by praising them through blame. He knew that they would not answer his call because of the furqân it contained. The command is the Qur'an, not the Furqân. Whoever is established in the Qur'an does not

incline to the Furqân. Even if the Furqân is in the Qur'an, the Qur'an contains the Furqân but the Furqân does not contain the Qur'an. For this reason, no one was favoured by the Quran except Muhammad, may Allah bless him and grant him peace, and this community which is the "best community ever to be produced before mankind." (3:110)

So "there is nothing like Him" unified several matters in one single matter. If Nuh had articulated something like of this âyat, his people would have responded to him, because it contains connection and disconnection in a single âyat, rather in half an âyat.

Mulla Ali Qari wrote on pp. 120-121 of his *Ibtal* while commenting on Ibn 'Arabi's words (in bold):

If Nuh had combined these two calls for his people, they would have answered him. He called them openly (71:8), and he called them secretly (71:9). This constitutes, with his contradictory speech and opposing intents, apparent Kufr as it is an objection to a Prophet among the Prophets, and the scholars have clarified that the one who blames a Prophet among the Prophets, he has committed Kufr, so what to say about his claim of knowing the knowledge of the Unseen regarding the Prophets, and doing Tafsir (interpreting the Quran) with his opinion in opposition to the scholars and saints, without following any Arabic rule or indication based upon the context or based on scholars' quotes to substantiate what he claims from Eman?

And uglier than this and more severe than this is his (Ibn 'Arabi's) speech in the chapter of Ilyas ﷺ regarding the verse: "And when there comes to them a sign (from Allah) they say: "We shall not believe until we receive the like of that which the Messengers of Allah had received." Allah knows best with whom to place his Message." (Al-An'am: 124)

(Ibn 'Arabi said) that it has two syntaxes and meanings: First: that the "Messengers of Allah" is Mubtada and "Allah" is the Khabar, and his speech "knows (best with whom to place his Message.)" is the Khabar of the hidden Mubtada that is "He (Allah)". Second: that "Allah" is the Mubtada and "knows (best with whom to place his Message.)" is its Khabar.

So in the first meaning, it would mean that the Messengers of Allah are Allah, and in the second meaning, it would mean they (Messengers of Allah) are other than Him, and this is (for Ibn 'Arabi): "Tashbih (similarity) in

Tanzih (incomparability) and Tanzih (incomparability) in Tashbih (similarity)".

And you can see this infidelity (Ilhad) in the syntax and unification in the meaning, and it is not hidden that the ignorance of such a person in Islam is greater than the ignorance of the idol worshipers, as they said: "We Worship them only that they may bring us near to Allah." (Az-Zumar: 3) and they said that these idols were intercessors to Allah.

And this (speech of Ibn 'Arabi) is greater in Kufr that the Christians, as they said: "that Allah is the Messiah, son of Maryam (Mary)" (Al-Maidah: 17) and Ibn 'Arabi says that all the Messengers are Allah, despite the fact that it is not upon his established rule in affirming the belief of this evil group called the Wujudiyah (believers in the unity of existence) that the Christians only disbelieved because they restricted the divinity in the nature of the Messiah, while they (Wujudiyah) generalise his essence even in despicable things (such as pigs, animals...). And they totally deserve to fall under His speech: "There are some who displace words from (their) right places" (An-Nisa: 46)

What distortion is greater than this work (of Ibn 'Arabi) which contains such Arabic syntaxes that have no precedent among the Arabs blamed in the Book? Indeed, cutting the portion "Messengers of Allah" from His speech: "had received" is from the utmost kind of strange matters, so he combined between a forged syntax and a distorted meaning, and it proves that he is also an ignorant of the Arabic rules, such rules that are not hidden to anyone who reads *Al-Ajroomiyah* (A standard book of Arabic Grammar which is for beginners).

The speech of Ibn 'Arabi in the chapter of Ilyas (peace be upon him) that was summarised by Mulla Ali Al-Qari is similar to his *Fusus Al-Hikam*, as translated by Caner Dagli in his *The Ringstones of Wisdom* (p.229):

The communities acted upon this (that is, upon knowledge of incomparability and similarity), and the Real granted them self-disclosure, and as inheritors they become attached to the Messengers, saying what the messengers said. God knoweth best where He placeth His Message. God knoweth best can be seen from various points of view. From one point of view, the messengers are the predicate, and from another point of view knoweth best is the subject of where He placed His Message. There is reality in both points of view, and for that reason we speak of similarity within incomparability and incomparability within similarity.

Caner Dagli wrote in notes:

The context of this verse (6:124) is the following. When there came to them a sign, they said, 'We will not believe until there comes unto us the likes of that

which has come unto the Messengers of God.' God knoweth best where He placeth His Message. The distinction being made here is between reading the verse as above or as, "We will not believe until there comes unto us the likes of that which has come. The Messengers of God are God. (He) knoweth best where he placeth His Message." This second reading of ibn Al-'Arabi is meant to show that the Messengers are loci of manifestation for God.

So there is no doubt on the Kufr of Ibn 'Arabi as it has been made clear by Mulla Ali Al-Qari, that his kufr is greater than that of idolaters and Christians, and his distortion of the Quran is worse than that of others.

8

TO IBN 'ARABI, ABU SA'ID AL-KHARRAZ IS ALLAH

Ibn 'Arabi said in his *Fusus Al-Hikam*, in the chapter of Idrees (peace be upon him), as translated by Aisha Bewley:

Al-Kharraz, (Abu Sa'id Ahmad ibn 'Isa al-Kharraz, died in Cairo 286/899) may Allah have mercy on him, who is one of the aspects of Allah and one of His tongues with which He speaks of Himself, said that one only has gnosis by joining opposites together in respect of Him. "He is the First and the Last, the Outwardly Manifest and the Inwardly Hidden." (57:3) He is the source of what appears and the source of what is hidden in the state of its manifestation. There is none who sees Him other than Him and there is none who is hidden from Him. So He is manifest to Himself and hidden from Himself. He is called Abu Sa'id al-Kharraz and other than that from the names of things in-time.

Mulla Ali Al-Qari Al-Hanafi wrote in his *Ibtal* (p.118) in commentary of this: "The falsehood of such a delirium is not hidden."

9

IBN 'ARABI'S PRAISE OF PHARAOH (FIR'AWN)

Ibn 'Arabi wrote in the chapter of Musa (peace be upon him), as translated by Aisha Bewley in her Seals of Wisdom:

The consolation of Pharaoh was with the belief Allah gave him when he was drowning. So Allah took him pure and purified. There was no impurity in him since He took him in his belief before he had acquired any wrong actions. Islam effaces what was before it.

Ibn Arabi also wrote in this chapter:

As for the wisdom of Pharaoh's question regarding divine whatness (*mâhiya*) when he said, "What is the Lord of the worlds?" (26:23) that question did not arise from ignorance, but it was posed in order to test Musa and to see what answer he would give when he claimed that he had a message from his Lord. Pharaoh knew the rank of the Messengers in knowledge of Allah and he wanted to test Musa's answer to ascertain the validity of his claim. In order to inform those present, he invited an answer which would have been misleading as far as they were concerned since they did not know what Pharaoh himself knew about the question.

Mulla Ali Al-Qari wrote on p.99 of his *Ibtal*:

His saying in the chapter of Musa (peace be upon him) and likewise in *Al-Futuhat* that Pharaoh died as a believer, and he was taken pure and purified, and that his question: "What is the Lord of the worlds?" from the reality of Al-Haqq is correct, this is clear Kufr (disbelief) and I made it apparent in a separate epistle (named *Furr Al-Awn miman Yadda'i Eman Fir'awn* (*The best of assistance about the one who claims the faith of Pharaoh*)).

10 A LIST OF 200 EMINENT SCHOLARS FROM THE SIXTH TO THE THIRTEENTH CENTURY WHO CONDENMED IBN 'ARABI'S PHILOSOPHY

All the quotes below, footnotes (except those preceded with the letter T, indicating the translator) are taken from the book *Ibn 'Arabi, 'Aqidatuhu wa Mawqif Al-'Ulama Al-Muslimin minhu (Ibn 'Arabi, his creed and the position of the Muslim scholars about him)* by Daghash ibn Shabeeb ibn Daghash Al-'Ajmi, published by Maktabah Ahlul Athar, Kuwait.

1) Ibn Jawzi Al-Hanbali (d 597 H)

Abul Faraj AbdurRahman ibn 'Ali Al-Hanbali known as "Ibn Al-Jawzi"¹ wrote in his book *Kayd Ash-Shaytan* (p.64) that among the Sabeans, some were monotheists and other polytheists. He said about the polytheists among the Sabeans:

And the infidels from the Wujudiyah (people who believe in the unity of existence) went further than them (polytheists from the Sabeans), as said by their leader Ibn 'Arabi, who claimed that the Wali (saint) is superior to the Messenger because he takes from the source from which the angel takes, and from whom the Messenger takes, so he is superior to him from two levels, and the source for them is the intellect (Al-'Aql), and the angel is the imagination (Al-Khayal), and the imagination is subordinate to the intellect, and they believe that they take from the intellect, hence they are in their minds above the Messenger. So they established themselves and their leaders as superiors to the Messenger from two levels in receiving (the truth from Allah), while their brothers from the polytheists (among the Sabeans) declared themselves to be equal to Prophets in receiving this and they did not claim to be superior to them.

¹ He is author of many famous books such as *Al-Mawdu'at*, *Talbis Iblees*, *Sayid Al-Khatir* and others. Al-Dhahabi wrote about him: "Ash-Shaykh, Al-Imam, Al-'Allamah, Al-Hafiz, Al-Mufassir, Shaykh Al-Islam."

2) Ibn Nuqtah Al-Hanbali (629H)

As-Sakhawi mentioned in his *Qawl Al-Munbi* that Abu Bakr Muhammad ibn Abdil Ghani Al-Hanbali known as "Ibn Nuqtah" was among the first scholars who criticised Ibn 'Arabi.

3) Hafiz ibn As-Salah Ash-Shafi'i (643H)

As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that Hafiz Abu 'Amr 'Uthman ibn 'AbdirRahman Ash-Shahrazuri Ash-Shafi'i known as "Ibn As-Salah"² was among those who condemned Ibn 'Arabi.

Ibn Tulun As-Salihi in his book *Al-Qalaid Al-Jawhariyah fi Tarikh As-Salihiyah* (2/538-539) also included Ibn Salah among those scholars who declared Ibn 'Arabi to be misguided, innovator, Ittihadi (believer in unity of existence) and Kafir.

4) Isma'eel Al-Kurani (644H)

Shaykh Al-Islam Ibn Taymiyah mentioned in his *Fataawa* (2/247) that Isma'eel ibn 'Ali Al-Kurani Ad-Dimashqi³ said: "Ibn 'Arabi is a Shaytan and Al-Hariri is a Shaytan."

5) Ibn Al-Hajib Al-Maliki (646H)

As-Sakhawi said in his *Al-Qawl Al-Munbi* that Ibn Marzuq said regarding Jamaludin Abu 'Amr 'Uthman ibn Abi Bakr Al-Kurdi Al-Maliki, known as "Ibn Al-Hajib"⁴: "Al-'Izz ibn 'AbdisSalam and ibn Al-Hajib (Al-Maliki) gave Fatwa of his

² He has many books such *Takmilah Al-Ikmal* and *At-Taqyid Al-Ma'rifah Ar-Ruwat wa Sunnan wal Masaneed*, Al-Dhahabi wrote about him: "Al-Imam, Al-'Aalim, Al-Hafiz..."

³ He has the author of the famous *Muqaddimah ibn As-Salah* in the science of Hadith, and he has many other famous books such as *Siyarah Sahih Muslim*. Al-Dhahabi wrote about him: "Al-Imam, Al-Hafiz, Al-'Allamah, Shaykh Al-Islam."

⁴ Al-Husayni said about him: "He he was a pious Shaykh ascetic, he was ordering good and forbidding evil."

⁴ He is the author of the famous book *Jami' Al-Umahat*. Al-Dhahabi wrote about him: "Al-Imam, Al-'Allamah, Al-Muqri, Al-Usuli, Al-Faqeeh..."

Takfeer." As-Sakhawi, ibn Fahd and Ibrahim Al-Halabi Al-Hanafi, all included Ibn Al-Hajib Al-Maliki among those who disparaged Ibn 'Arabi.

6) Abu Muhammad 'Al-Mahdawi (649H)

As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that Taqiyudin Abu Muhammad 'Abdullah ibn 'Abdil'Azeez Al-Mahdawi¹ said about Ibn 'Arabi: "The scholars of Damascus attested to his Takfeer when they became aware of his speech."

7) Abu Muzaffar Al-Kamili (652H)

Abu Muzaffar Sadrudin Muhammad ibn 'Umar Ad-Dimashqi Al-Kamili has an epistle against Ibn 'Arabi entitled *Risalah fi Zamm Ibn 'Arabi*.²

8) Al-'Izz ibn AbdisSalam Ash-Shafi'i (660H)

'Izzudin 'Abdul'Azeez ibn 'AbdisSalam Ash-Shafi'i³ said about Ibn 'Arabi: "An evil Shaykh and great liar, he opined the universe was ancient (meaning pre-existent) and he did not consider other people's private parts to be forbidden." This speech has been reported through many different scholars with authentic chains. For instance, Hafiz Al-Dhahabi said in his *Sayr* (23/225): "Allamah ibn Daqeeq Al-'Eed informed us from Ibn 'AbdisSalam..." Shaykh Al-Islam Ibn Taymiyah said in his *Fatawa* (2/244):

Our companion, the noble scholar Abu Bakr ibn Salaar told us from Shaykh ibn Daqeeq Al-'Eed, the Shaykh of his time, from the Imam Abu Muhammad ibn 'AbdisSalam, that they asked him about Ibn 'Arabi when he entered Egypt and he replied: "An evil Shaykh..."

Shamusdin ibn Al-Jazari narrated it from Ibn Katheer from Taqiyudin As-Subki from 'Ali Al-Qunawi from Ibn Daqeeq Al-'Eeed with the same words. Al-Dhahabi

¹ As-Sakhawi wrote about him: "Al-Imam Al-'Aalim."

² One of its manuscripts is in Dar Al-Kutub Al-Misriyah n.816.

³ He was the Imam of the Shafiyah in his time, he has many famous books such as *Al-Qawa'id Al-Kubra* and others. As-Subki wrote about him: "Shaykh Al-Islam wal Muslimeen, one of the illustrious Imams, the Sultan of the scholars, the Imam of his time without any dispute."

also narrated from 'Uthman ibn Bulban Al-Muqatili from Abul Fath Al-Yamiri the same speech. And it has other chains of narrations.

As-Sakhawi added that the speech of Al-'Izz ibn AbdisSalam condemning Ibn 'Arabi is established with certainty. Al-Halabi Al-Hanafi said in his *Tasfeeh Al-Ghabi* that the speech of Al-'Izz ibn AbdisSalam has been reported by historians with trustworthy narrators from trustworthy ones. Also 'Ala Al-Bukhari Al-Hanafi, Al-Biq'a'i, Al-Maqrizi, Mulla Ali Al-Qari and others confirmed that Al-'Izz ibn AbdisSalam condemned Ibn 'Arabi.

9) Hafiz ibn Musdi (663H)

As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that Hafiz Jamaludin Abu Bakr Muhammad ibn Yusuf known as "Ibn Musdi" said regarding Ibn 'Arabi: "He had the Zahiri Madhab in worship and Batini position in creed."

10) Najmudin Al-Hakeem As-Sufi (678H)

'Abdullah ibn Muhammad As-Sufi known as "Najmudin Al-Hakeem" was disparaging the people of Ittihad. Hafiz Al-Dhahabi mentioned in his *Tarikh Al-Islam* (pp. 281-282) that a poet recited in front of Najmudin Al-Hakeem the following poem of Ibn Israil, who was an adept of the school of thought of Ibn 'Arabi and ibn Al-Faridh: "You are not different from the creation rather You are its essence (wa ma Anta Ghayr Al-Kawn bal Anta 'Aynuhu). The person of taste understands this secret." And Najmudin Al-Hakeem replied to this poet: "You have disbelieved, you have disbelieved."

11) Ibn Shaddad Al-Ansari Al-Halabi (684H)

As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that 'Izzudin Abu 'Abdillah Muhammad ibn 'Ali, known as "Ibn Shaddad Al-Ansari Al-Halabi" said regarding Ibn 'Arabi:

People differed regarding Ibn 'Arabi: some denied him being upon the Shari'ah and adherence to it, and some counted him among the Abdal (saints). I say: the second category were not aware of his speech or were aware but did not understand it, or they were upon his school of thought.

12) Rasheedudin Sa'eed Al-Hanafi (684H):

Shaykh Al-Islam Ibn Taymiyah narrated in his *Fataawa* (2/244) through Ibn Buhayr that Rasheedudin Sa'eed ibn 'Ali Al-Busrawi Al-Hanafi said regarding Ibn 'Arabi: "He would consider lying to be permissible, and this is the best of his conditions (compared to other evil sayings)."

13) Qutbuddin ibn Al-Qastalani Ash-Shafi'i (686H)

As-Sakhawi in his *Al-Qawl Al-Munbi*, Al-Biqa'i in his *Tanbih Al-Ghabi*, Al-Fasi in his *Al-'Aqd Ath-Thameen* and Ibn Al-'Imad in his *Shazarat Az-Zahab* mentioned that Qutbuddin Abu Bakr Muhammad ibn Ahmad Ash-Shafi'i known as "Ibn Al-Qastalani"¹ has authored a book against Ibn 'Arabi and his group entitled: *Naseehah Sareehah min Qareehah Saheehah* (*Clear advise from correct disposition*). Al-Fasi said: "He mentioned those who believed in absolute unity of existence, and he started with Al-Hallaj and ended with Ibn Sab'iin." Al-Fasi and As-Sakhawi clarified that Ibn Al-Qastalani also mentioned Ibn 'Arabi in this book. Ibn Fahd in his *Mukhtasar Al-Qawl Al-Munbi* said that he was among those who went to the utmost in refuting Ibn 'Arabi. As-Su'udi as mentioned in his *Fataawa* (pp.78-79) wrote:

Then he ('Izz ibn AbdusSalam) was followed in his refutation (of Ibn 'Arabi) by the Shaykh Al-Imam ibn Al-Qastalani, and he warned the people about declaring him truthful, and he clarified in his books the corruption of his principles and the misguidance of his way in his book *Al-Irtibat* (*The conjunction*), and he mentioned in it a group of those similar to him...

14) Ibrahim Al-Ja'buri Ash-Shafi'i (687H)

Shaykh Al-Islam ibn Taymiyah wrote in his *Fataawa* (2/240) about Burhanudin Abu Ishaq Ibrahim ibn Mu'dhad Al-Ja'buri Ash-Shafi'i²:

¹ He was the Shaykh of Daar ul Hadith Al-Kamiliyah in Cairo. Ibn Katheer said about him: "Ash-Shaykh, Al-Imam, Al-'Allamah" and As-Subki said: "Al-Faqeeh, Al-Muhaddith Al-Adaab, As-Sufi."

² As-Subki wrote about him: "A pious Shaykh known for his conditions and Mukashafat (unveilings)."

Someone from the people of nobility informed me that he heard Shaykh Ibrahim Al-Ja'bari رض saying: "I saw Ibn 'Arabi and he is a filthy Shaykh, he denies all the books that Allah revealed and all the Prophets that He sent."

15) Qadhi Shamsudin Al-Asbahani Ash-Shafi'i (688H):

Shaykh Al-Islam Ibn Taymiyah mentioned in his *Fataawa* (2/243-244) that Qadhi Muhammad ibn Mahmud Shamsudin Al-Asbahani Ash-Shafi'i would refute the speech of Ibn 'Arabi and condemn anyone who would acquire this book.

16) Ibn Bint Al-A'az Ash-Shafi'i (695H)

Ibn Tulun As-Salihi said in his *Qala'id Al-Jawhariyah* that 'AbdurRahman ibn 'AbdilWahhab Ash-Shafi'i, known as "Ibn Bint Al-A'az"², *Khateeb of Jami'* Al-Azhar, was among those scholars who would declare Ibn 'Arabi to be misguided, and an innovator, *Ittihadi* (believer in the creed of unity of existence) and disbeliever.

17) Qadhi ibn Wasil Al-Hamawi Ash-Shafi'I (697H)

Shaykh Al-Islam Ibn Taymiyah mentioned in his *Fataawa* (2/243-244) that Jamaludin Muhammad ibn Nasrillah ibn Wasil Ash-Shafi'i³, the Qadhi of Hama, would condemn Ibn 'Arabi and declare his speech to be falsehood.

18) Hafiz ibn Daqeeq Al-'Eed As-Shafi'i (702H)

Hafiz Taqiyudin Muhammad ibn 'Ali Ash-Shafi'i known as "Ibn Daqeeq Al-'Eed", was asked about Ibn 'Arabi and he quoted the speech of Al-'Izz ibn AbdIsSalam condemning Ibn 'Arabi mentioned previously.

¹ As-Subki wrote about him: "He was an Imam in Mantiq, Kalam, Usul, Jadil"

² As-Subki wrote about him: "He was a Faqeeh, Nahwi, Adeeb, from the best of judges..."

³ As-Safdi wrote about him: "One of the illustrious Imams, and he was among the most ascetic scholars."

Shamsudin Al-'Ayzari Ash-Shafi'i mentioned that Ibn Daqeeq Al-Eed said that Ibn 'Arabi believed in Hulul (incarnation) and Ittihad (unity of existence), as mentioned in *Tanbih Al-Ghabi* of Al-Biqa'i.

Ibn Tulun As-Salihi also said in his *Qala'id Al-Jawhariyah* that Ibn Daqiq Al-'Eed was among those who would declare Ibn 'Arabi to be misguided, and an innovator, Ittihadi (believer in the creed of unity of existence) and disbeliever.

19) Ibrahim Ar-Raqi Al-Hanbali (703H)

Al-Dhahabi said in his *Tarikh Al-Islam* (14/522) that Abu Ishaq Ibrahim ibn Ahmad Ar-Raqi Al-Hanbali² was among those who warned against Ibn 'Arabi and disparaged him. As-Sakhawi also mentioned this from Al-Dhahabi, and Al-Biqa'i also included him among to those who warned against Ibn 'Arabi.

20) Ibn Nuh Al-Qusi (708H)

As-Sakhawi in his *Al-Qawl Al-Munbi* listed 'AbdulGhafar ibn Ahmad Al-Qusi known as "Ibn Nuh" among those who objected to Ibn 'Arabi.

21) Sa'dudin Al-Harthi Al-Hanbali (711H)

As-Su'udi sent to a group of scholars the following questions regarding Ibn 'Arabi:

What is the saying of the leaders of the scholars and Imams of the religion, those who guide the Muslims, regarding a book that appeared among the people and his author claims that he made it and brought it to the people by the permission of the Prophet ﷺ in a dream, and claimed that he saw him, and most parts of the book are against what Allah revealed in His books and contrary to the sayings of the Prophets.

¹ Al-Dhahabi wrote about him: "Judge of the land of Egypt and its Shaykh, its scholar, the Imam, Al-'Allamah Al-Hafiz, the role model, the pious, the Shaykh of his time."

² Al-Dhahabi said about him: "Al-Imam Ar-Rabbani" and ibn Rajab said: "The Zahid (ascetic), 'Aalim, The Qudwah Ar-Rabbani (role model Rabbani)"

Among his sayings in it is: "As for his humanness, it comes from the universality of his organism and his ability to embrace all of the realities. He is in relation to Allah as the pupil is the instrument of vision, is to the eye"...

He said regarding the people of Nuh ﷺ: "Had they left them (worship of Suwa', Yaghuth, Ya'uq and Nasr), they would have been ignorant of the real in the measure of what they had left."

Then he said: "The real has a face in every object of worship; whosoever knows it knows it, and whosoever is ignorant of it is ignorant of it...The one who possesses knowledge knows who the slave is and in what form he is manifested as far as he is a slave. Separation and multiplicity are like the limbs of the sensory form and like faculties of meaning of the spiritual form."

He said regarding the people of Hud ﷺ: "They reached the source of nearness, and so distance vanished. What is called *Jahannam* vanished in respect to them. They win the bliss of nearness in respect to merit since they were wrong-doers. This pleasurable station of taste was not given to them as a favour. They received it by what they realities merited from the acts which they were doing. They were running with their actions on the Straight Path of the Lord because their forelocks were in the hand of the One who has this attribute."

Then he denied in it the Wa'eed (threat of punishment in hereafter) for those against whom the saying of punishment will be accomplished among all servants.

Is the one who declares such a person to be truthful or is satisfied with him declared Kafir or not?

And if an adolescent (Baaligh) possessing intellect hears such and does not refute it with his tongue or in his heart, is he sinful or not?

Give us a verdict with full clarity as you have taken oath to explain things and indeed the negligence has harmed the weak and ignorant people, all help is sought from Allah, and on Him we rely to give the Mulhideen (infidels) a severe punishment, and to rectify the condition and annihilate the substance of misguidance!"

Among the scholars to whom As-Su'udi sent this request of Fatwa was Sa'dudin Abu Muhammad Mas'ud ibn Ahmad Al-Harthi Al-Hanbali¹, the judge of the Hannabilah in Cairo, and he replied:

This speech attributed to the mentioned book (*Al-Fusus*) contains Kufr, and whoever attests this to be truthful, he has attested to be truthful something that contains Kufr and it is obligatory for him to return (from such attestation), and to recite the two Shahadah; the duty of everyone who hears

¹ Al-Dhahabi said about him: "The Imam. The Faqeeh, the Hujjah". Ibn 'Abdil Hadi said: "The Shaykh, The Imam, Al-Faqeeh, Al-Hafiz..."

this is to object to it and to eradicate it and what is similar or close to this book, and it should not be left intact so people can read it, as indeed it contains a great harm for the one whose faith is not strongly consolidated in his heart... As for the saying of the author that he brought this book with the permission of the Messenger of Allah ﷺ in a dream in which he saw him, he is lying about seeing him. Allah knows best.

As-Su'udi mentioned it in his *Fatwa fi Ibn 'Arabi* and Al-Fasi in his *'Aqd Ath-Thameen*, As-Sakhawi in his *Al-Qawl Al-Munbi*, Al-Ahdal in *Kashf Al-Ghita*, Ibn Zagnun in his *Kawakib Ab-Durari* and others also reported this Fatwa of Al-Harthi.

22) Shamsudin Al-Jazari Ash-Shafi'i (711H)

As-Su'udi also sent the same request for Fatwa to Muhammad ibn Yusuf Shamsudin Al-Jazari Al-Misri Ash-Shafi'i, and Al-Jazari edited a Fatwa against Ibn 'Arabi in which he said:

His (Ibn Arabi) ruling about the correctness of the idol worshipers of the people of Nuh is Kufr... His speech regarding the people of Hud: "They reached the source of nearness" is a lie upon Allah and is rejected by His saying about them. His (Ibn 'Arabi) saying: "and so distance vanished. What is called *Jahannam* vanished in respect to them..." is a lie and a denial of laws, rather of the truth that Allah told them about about their remaining in punishment..."

And he gave many other answers clarifying that Ibn 'Arabi was upon Kufr. Al-Fasi, As-Sakhawi, Al-Biqa'i, Ahdal, Ibn Zagnun and others narrated this.

23) Ibn Shaykh Al-Hizamiyyin al-Hanbali (711H)

Hafiz As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that someone called Al-Wasiti wrote a letter to 'Imadudin Ahmad ibn Ibrahim al-Wasiti Al-Hanbali

¹ As-Subki wrote about him: "He was an Imam in the two fundamentals, in Al-Fiqh, An-Nahw, Al-Mantiq and Al-Bayan"

known as "ibn Shaykh Al-Hizamiyin" saying that Ibn 'Arabi has beneficial sayings, and ibn Shaykh Al-Hizamiyin replied to him in a letter and he said in it:

As for Ibn 'Arabi, ibn Sab'iin, As-Sadr Ar-Rumi, ibn Hud Al-Andalusi, 'Abdullah Al-Balyani, Al-'Afeef At-Tilmisani and those similar to them, it is not permissible according to the weak (meaning himself, out of humility he referred himself as weak) to say about them: "May Allah have mercy upon them!" as they altered, changed and distorted the realities of the Sharee'ah, they associated everything with Allah, they established Allah as the essence ('Ayn) of everything, and the great number of people who perished because of them can only be counted by Allah, and they exited the religion and came out of Islam, people such as these, how can someone ask for forgiveness for them?

Rather it is obligatory to refute them and warn the people against them, and this can only be realised after they know their (meaning Ibn Arabi's) school of thought, and how can someone hate them and blame them if he does not know their doctrine and their killing poison? The Faqeer (poor person, referring to himself as such out of humility) has authored three epistles against them:

First: *Al-Bayan Al-Mufid fi Farq bayna Al-Iihad wa Tawheed* (The beneficial expose in differentiating between infidelity and monotheism).

Second: *Lawami' al-Istirshad fil Farq bayna Tawheed wal Iihad* (The flashes of seeking guidance in differentiating between monotheism and infidelity).

Third: *Ash'at An-Nusus fi Hatch Astar Al-Fusus* (The rays of the texts in unveiling the veils of Al-Fusus).

And the purpose of all of these is for the believers to be upon deep discernment so they become alert of their way and their heresy. In conclusion, in a concise way: all the good speech that these people show in their books is only to attract and charm, because the callers towards innovation will not be listened to unless they are sharp in deceiving the creation in their call, (and they resort to this stratagem) until they turn people away from their religion...

After refuting many quotes from *Fusus Al-Hikam*, ibn Shaykh Al-Hizamiyin concluded this letter by saying:

How can one compare the state of intoxicated people to the state of these people? Rather they are heretics, and if I did not fear causing boredom I

¹ Ibn Taymiyah said about him: "He was the Junayd of his time" and Al-Dhahabi said: "Al-Imam Al-Qudwah (role model) Al-'Arif (Gnostic)"

would quote much more from his speech indicating clear Kufr and heresy... and there is enough in this for the intelligent and sagacious person insha Allah. And what is obligatory is to warn against these heretics and make their matter public and widespread among the people so they do not fall into these calamities leading to Kufr expelling from the Deen of Islam.

And in these three epistles, ibn Shaykh Al-Hizamiyin clearly declared Ibn 'Arabi to be a disbeliever, heretic, follower of the Qaramitah Isma'ilis and others, and he exhorted people to wage Jihad against Ibn 'Arabi.

24) Al-Qadhi Shaqeer Ash-Shafi'i (715H)

Hafiz Al-Dhahabi wrote in his *Mu'jam Ash-Shuyukh* (1/48-49) about Abul 'Abbas Ahmad ibn 'Abdillah Ash-Shafi'i known as "Al-Qadhi Shaqeer":

He (Qadhi Shaqeer) isolated himself and stayed in the company of isolating poor people (Fuqara) of Al-Haririyyah. He was accused of belief in "Ittihad". Our Shaykh (Ibn Taymiyah) showed to him the ignominies contained in "Fusus Al-Hikam" and he freed himself from it and said: "I did not know."

As-Sakhawi also narrated this in his *Al-Qawl Al-Munbi* and said that indeed Shaykh Al-Islam Ibn Taymiyah showed to Qadhi Shaqeer the abomination of *Al-Fusus*.

25) Najmudin At-Tufi Al-Hanbali (716H)

Najmudin Abu Ar-Rabi' Sulayman ibn 'Abdil Qawi At-Tufi Al-Hanbali¹ wrote in his *Tafsir Al-Isharat Al-Ilahiyyah* (2/392-393) concerning the verse: "Your Lord has done Qadha (decreed, ordered) that you should not worship but Him" (17:23):

Know that the word "Qadha" is used in the meaning of "ordering" and in the meaning of "imposing", and the majority say that the meaning here is "ordering", meaning, He ordered At-Tawheed and respect towards the parents... and Ibn 'Arabi, the author of *Al-Fusus* considered that the word "Qadha" here means "judging", "deciding", "predeterminating" and "imposing", so it is not surprising that he based upon this to claim that He

¹ Ibn Rajab wrote about him: "Al-Faqeeh, Al-Usuli, specialised in many fields."

(Ta'ala) is the essence of the existence, or He entered by His essence into the existence even into all the objects of worship such as Wadd, Suwa', Yaghuth, Ya'uq, Nasr, the fire of the Majus (Zoroastrians)...the stars of the Sabeans, Al-Lat, Al-Uzza and others for the Arabs, and other than this, as He has done Qadha, meaning imposed that none other than Him would be worshiped, and what He decrees cannot be opposed, so none is worship in the existence except Him, so these things that were worshiped, it is obligatory that they were Him.

At-Tufi Al-Hanbali mentioned in his *Tafsir* (2/319) that he authored an epistle refuting Ibn 'Arabi.

26) Abu 'Ala As-Sukuni Al-Maliki (717H)

Al-Biqa'i in his *Tanbih Al-Ghabi* said that 'Umar ibn Muhammad As-Sukuni Al-Maliki (717H) warned against Ibn 'Arabi in his book *Lahn al-'Awam fima yata'alaqu bi Ilm Al-Kalam*.

Ibrahim Al-Halabi Al-Hanafi in his *Tasfeeh Al-Ghabi* also said that as-Sukuni was among those who warned against Ibn 'Arabi.

27) 'AbdurRahman Al-Ja'bari As-Sufi (723H)

As-Sakhawi said in his *Al-Qawl Al-Munbi* that the Sufi 'AbdurRahman ibn 'Umar al-Ja'bari whenever he heard that some people would teach *Al-Fusus*, he would go to them, take the book from them, destroy it and warn them against it.

28) Nurudin Al-Bakri Ash-Shafi'i (724H)

As-Sakhawi, Al-Fasi, Al-Biqa'i and others mentioned that Nurudin 'Ali ibn Ya'qub Ash-Shafi'i Al-Bakri' was sent the questions of As-Su'udi regarding Ibn 'Arabi and was asked for a Fatwa, and he wrote a Fatwa stating:

¹ Al-Dhahabi wrote about him: "Al-Imam, Al-Mufti, Az-Zahid..." and Shaykh Al-Islam Ibn Taymiyah refuted him on the topic of seeking intercessions from graves in his *Ar-Rad 'ala Al-Bakri*. T: Hafiz ibn Katheer summarized this book of Ibn Taymiyah and wrote in its introduction: "The purpose is that the Shaykh refuted Al-Bakri and invalidated his sayings

All praises belong to Allah Lord of the universe, whoever sees the Prophet ﷺ in a dream has indeed seen him truly, but when an individual among authors writes a book in which he innovates and commits infidelity (Ilhad) in the religious realities, and it is apparent that the benefit in it is less than its corruption, this proves his lie in his claim of seeing the Prophet ﷺ in a dream and that he ﷺ ordered him to give this book, and authorised it, and the Prophet ﷺ does not say except truth whether in a dream or awake...

As for the book whose quotes have preceded in the Istifta (request for Fatwa), if the author intends the apparent meaning, he is most cursed and evil that one should resort to extrapolation, rather he is a liar, corrupt and a Kafir because of his speech and belief, apparently and inwardly. And if the author does not intend the apparent meaning, he is Kafir because of his speech and misguided because of his ignorance, and he is not excused by his extrapolation of these words, unless he is an ignorant of the rulings of Islam with a complete and absolute ignorance, and he did not have in his ignorance a shortcoming in not returning to the scholars...

29) Al-Yunini Al-Hanbali (726H)

As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that Abu 'Imran Musa ibn Muhammad Al-Yunini Al-Hanbali¹ was among those who would criticise Ibn 'Arabi.

30) Shaykh Al-Islam Ahmad ibn Taymiyah (728H)

Shaykh Al-Islam Ahmad ibn Abdil Haleem ibn Taymiyah² has authored many books against Ibn 'Arabi, ibn Sab'iin and others such as *Bughyat Al-Murtad, As-*

with an invalidation in which he was successful, and he explained what truth and falsehood it had in a big volume, and he established the falsehood in it of different forms of Shirk l'tiqadi and 'Amali (polytheism caused by beliefs and actions) and what is derived from them with clear and accepted proofs and evidences, which please Ahlus Sunnah and bring delight to their eyes when listening to them, and it darkens the faces of the people of desire and innovation bringing upon them misery and disgrace."

¹ Al-Dhahabi wrote about him: "The noble Shaykh, the honorable 'Aalim".

² Al-Dhahabi wrote about him: "Al-Imam Al-'Aalim, Al-Mufassir, Al-Faqeeh, Al-Mujtahid, Al-Hafiz, Al-Muhaddith, Shaykh Al-Islam..."

Safdiyah and many others. He also abundantly refuted him in his *Fatawa*, in his books against *Jahmiyah* and other books of creed.¹

Shaykh Al-Islam, in his *Bayan Talbis Al-Jahmiyah*, described Ibn 'Arabi as "the Imam of misguidance" and in his *Naqd Al-Mantiq* as "The Mulhid (infidel) Zindeeq (heretic)". Ibn 'Arabi claimed that his book *'Anqa Al-Mughrib* was revealed to him by Allah (*Majmu'ah Rasail Ibn 'Arabi*, Third Majmu'ah pp. 17, 20-21); he also wrote in his *Al-Futuhat* (13/450-451) that the arrangement of this book was done by Allah: "Allah (Ta'ala) organised on our hand this organisation (of the book), so we left it, and we did not enter in it with our opinion or with our intellect." He also wrote in *Al-Futuhat* (1/264-265):

I do not speak except by the way of permission, as if I stand on what is restricted for me, as indeed our writings, this one and others, do not stand as writings, and we do not stand as writers, as the writer is under his choice.

Ibn 'Arabi further wrote in his introduction of *Al-Fusus* (Eng. Tran. Caner Dagli):

To begin: I saw the Messenger of God, may God bless him and grant him peace, in a dream which I had during the last ten days of Muharram within the walls of Damascus in the year six hundred and twenty-seven. In his hand, may God bless him and grant him peace, was a book, and he said unto me: "This is the book *The Ringstones of Wisdom*. Take hold of it, and with it go out to the people so that they may benefit from it." I said, "I hear and obey God, his Messenger, and the men of authority among us, as we have been commanded." And so I realized my hope, made my faithful intention, and purified my purpose and resolution to present this book as set out to me by the Messenger of God, may God bless him and grant him peace, with neither addition nor omission.

He wrote at the end of the chapter of Adam in *Al-Fusus* (Eng. Tran. Aisha Bewley):

So I have condensed these wisdoms according to what is established in the Mother of the Book, and I complied with what was written out for me, and stopped at what was set as a limit for me. Even if I had desired to do more than that, I would not have been able to do so. Indeed, the Presence forbids that, and Allah is the One who grants success.

¹ T: Shaykh Al-Islam also refuted Ibn 'Arabi in his book *Furqan Bayna Awliya Shaytan wa Awliya Rahman* which has been translated into English under the title *The Friends of Allah and the Friends of Shaytan* and published by Daar us Sunnah.

Shaykh Al-Islam wrote in his *Fatawa* (2/201) about Ibn 'Arabi's claim that the Prophet ﷺ gave him *Al-Fusus* in a dream:

And it is known that it is from the greatest lies upon Allah and His messenger ﷺ, and he deserves more than others His saying: "And who can be more unjust than he who invents a lie against Allah, or says: 'I have received inspiration,' whereas he is not inspired in anything" (Al-An'am : 93) And many of the lying claimants to Prophethood such as Al-Mukhtar ibn 'Ubayd and those similar to him, their lies and false claims did not reach such a level, rather Musaylamah the great liar, his lies and false claims did not reach such a level... These people (such as Ibn 'Arabi) denied the Lord and associated to Him everything, and they lied about these books.

Ibn 'Arabi wrote in *Al-Fusus* (1/80):

Do you not see that Al-Haqq (Allah) appears with invented attributes (Sifat Al-Muhdathat), and he informed of such about His self, and with attributes of defects and with attributes of blame (Bi Sifat An-Naqs wa bi Sifat Az-Zamm)?

Shaykh Al-Islam ibn Taymiyah wrote in his *Fatawa* (2/265):

Ibn 'Arabi and others of their leaders clearly affirmed that He (Allah) is the one who is hungry and thirsty, the one who is ill and urinates, the one who marries and the one who is married, and that He is described with all defects and faults, as this is perfection according to them.

31) Qadhi Najmudin Al-Balisi Ash-Shafi'i (729H)

As-Sakhawi in his *Al-Qawl Al-Munbi* and Al-Biqa'i in his *Tanbih Al-Ghabî* mentioned that Qadhi Najmudin Muhammad ibn 'Aqeel Al-Balisi Ash-Shafi'i was also sent the questions of As-Su'udi regarding Ibn 'Arabi and he wrote a Fatwa condemning Ibn 'Arabi and said in it: "Whoever declares these false statements to be the truth or is satisfied with them will become a Kafir in Allah, his blood should be spilled (by the state)."

¹ Ibn Taghri Bardi wrote about him: "He was an Imam, a Faqeeh, a teacher and author."

32) Al-'Ala Al-Qunawi Ash-Shafi'i (729H)

As-Sakhawi in his *Al-Qawl Al-Munbi* and others mentioned many quotes from Al-'Ala Abul Hasan 'Ali ibn Isma'el Al-Qunawi Ash-Shafi'i¹ in which he condemned the speech of Ibn 'Arabi and refuted those who resort to extrapolate Ibn 'Arabi's speech in order to defend him.

Al-Dhahabi said in a footnote to *Tarikh Al-Islam* (p. 333):

Ibn Katheer informed me that he was with Al-Mizzi in a sitting with him (Al-Qunawi), and the book *Fusus* of Ibn 'Arabi was mentioned, and he (Al-Qunawi) said: "There is no doubt that this speech contains Kufr and misguidance." His companion Al-Jamal al-Maliki asked him: "O Mawlana, shall we not extrapolate (Ibn 'Arabi's speech)?"² He (Al-Qunawi) answered: "No, we only extrapolate the speech of Al-Ma'sum (protected from errors, meaning, the Prophet ﷺ)"

As-Sakhawi said that the silence of the two Hufaz (Al-Mizzi and Ibn Katheer) on this shows their agreement with Al-Qunawi, and this was also said by Taqiyudin Al-Fasi Al-Maliki.

¹ Al-Dhahabi wrote about him: "Al-Allamah, specialised in many fields, Qadhi Al-Qu'dhat, and Shaykh Ash-Shuyukh."

² T: Shaykh Al-Islam ibn Taymiyah wrote in his *Fataawa* (4/319-320): "The Prophets being protected from major sins without minor sins is the view of the majority of the scholars of Islam and all of its groups, and this is even the view of the majority of the people of Kalam as mentioned by Abul Hasan Al-Aamidi. He affirms that it is the view of most Ash'aris, and this is also the view of most of the people of Tafsir, Hadith and Fiqh. Only what is according to this view is narrated from the Salaf, Imams, Sahabah, Tabi'iis and their students. And the view (of declaring infallible in absolute manner) is only reported after the time of the Rafidah and then by some Mutazilah, then a group of scholars among later scholars shared this view." Shaykh Al-Islam also wrote in *The relief from Distress, an explanation of the du'a of Yunus* (Eng. Tran. p 90): "The Prophets are infallible when it comes to them conveying the message from Allah, Exalted is He, by agreement of the Muslim nation." Refer to the aforementioned book for a detailed discussion on this topic.

33) Kamaludin Al-Maraghi (729H)

As-Sakhawi mentioned Kamaludin 'Umar ibn Ilyas Al-Maraghi As-Sufi' among those who criticised Ibn 'Arabi.

34) Bahaudin Al-Janadi Ash-Shafi'i (730H)

Bahaudin Abu 'Abdillah Muhammad ibn Yusuf Al-Janadi Ash-Shafi'i², the historian of Yemen wrote in his *Tarikh* entitled *As-Suluk fi Tabaqat Al-Ulama wal Muluk* (2/120) about Abu Bakr Muhammad Al-Hazaz:

He copied some books from the speech of Ibn 'Arabi, looked at them and started to believe in them, and that is why most of jurists had aversion for him, as Ibn 'Arabi has a strange creed, among which is that Pharaoh died upon correct Islam, and other matters that are well-known in his books, and many illustrious jurists blamed him (Ibn 'Arabi).

35) Qadhi Badrudin ibn Jama'ah Ash-Shafi'i (733H)

As-Sakhawi, Al-Fasi, Al-Biqa'i, Al-Ahdal and others mentioned that Qadhi Muhammad ibn Ibrahim Ash-Shafi'i known as "Badrudin ibn Jama'ah"³ was also addressed the questions of As-Su'udi regarding Ibn 'Arabi and he replied:

All success is through Allah, these extracts mentioned from this book, and those similar to it, are an innovation, misguidance, falsehood and ignorance. The person of religion and knowledge does not pay any attention to it and does not halt on it. Everything that opposes the Book of Allah and the Sunnah of His Messenger ﷺ is rejected and judged false from its beginning to its end.

The Prophet ﷺ said: "There would be at the end of time Dajjal's great liars, they will come with Ahadith that neither you nor your parents heard. Beware you and your parents, that they might not misguide you and put in you trials." Narrated by Muslim (in the introduction to his *Sahih* from Abu Hurayrah).

¹ Ibn Taymiyah said about him: "Al-'Aalim Al-'Aarif (gnostic)" and Ibn Nasirudin wrote about him: "Ash-Shaykh As-Salih (pious) Al-'Aalim Al-'Aabid (the worshiper) Az-Zahid (the ascetic)."

² Al-Ahdal wrote about him: "Al-Qadhi Al-'Allamah."

³ As-Subki wrote about him: "Our Shaykh Qadhi...Muhaddith, Faqeeh" and ibn Katheer wrote about him: "Al-'Aalim Al-Imam Az-Zahid."

And in *Sunan Abi Dawud* from him ﷺ: "You must follow my Sunnah and the Sunnah of the Rightly-Guided Caliphs. Cling to it fiercely and beware of new things. These new things are innovations, and every innovation is misguidance."

And the Prophet ﷺ is far removed from authorising in a dream what contradicts the rules of Islam, rather this is from the whispers of Satan and a trial from him, his playing with his opinion and his tribulation...

As for his rejection of the threat of punishment (in the hereafter) mentioned in the Book and Sunnah, this is Kufr according to the scholars of the people of Tawheed. Likewise his speech concerning the people of Nuh and Hud, it is false, vain and a rejected speech..."

36) Ibn Sayyid An-Naas Ash-Shafi'i (734H)

Hafiz Al-Dhahabi mentioned in *Sayr* (23/49) that Muhammad ibn Muhammad Abul Fath Ash-Shafi'i known as "Ibn Sayid An-Naas" (734H), when he was asked about Ibn 'Arabi, he replied by saying that he heard ibn Daqeeq Al-'Eed saying that Al-'Izz ibn AbdisSalam said: "An evil Shaykh and great liar, he opined that the universe was ancient (meaning pre-existent) and he did not consider other peoples private parts to be forbidden."

37) 'Ala Ad-Dawla As-Samnani (736H)

Hafiz Al-Dhahabi said in a footnote to *Tarikh Al-Islam* (p. 408) about Ahmad ibn Muhammad As-Samnani¹ named as "Ala Ad-Dawla" and "Ruknudin":

He was a learned Imam, fearful of Allah, he would recite Quran a lot...and he would disparage Muhiyudeen At-Ta'i - Ibn 'Arabi - and his books, and he would declare him to be a disbeliever.

Hafiz ibn Hajar said about him in *Durar Al-Kaminah* (1/251): "He would disparage Ibn 'Arabi and would declare him to be a disbeliever."

¹ Ibn Hajar wrote about him: "Al-Hafiz, Al-'Allamah, the famous Adeeb."

² Al-Dhahabi said about him: "He was an Imam Rabbani fearful (of Allah)."

38) Sayfudin As-Su'udi (736H)

Abu Muhammad Sayfudin AbdulLateef As-Su'udi¹ is the one who sent quotes of Ibn 'Arabi to many scholars such as Sa'dudin Al-Harthi Al-Hanbali, Shamsudin Al-Jazari Ash-Shafi'i, Nurudin Al-Bakri Ash-Shafi'i, Shaykh Al-Islam ibn Taymiyah, Badrudin Ibn Jama'ah Ash-Shafi'i, Najmudin Al-Balisi and others. He also authored many epistles unveiling the reality of Ibn 'Arabi. As-Sakhawi mentioned an epistle that was given to him by Al-Ameen Abu Zakariyah Al-Hanafi and copied by Ahmad ibn Aqash and was written by As-Su'udi in 701H. This epistle had a long name which begins with: *Bayan Hukm ma fil Fusus minal I'tiqadat Al-Mafsudah wal I'tiqadat Al-Batilah Al-Mardudah...* (The exposé of the ruling on what is in *Al-Fusus* of corrupt beliefs and false and rejected beliefs).

Hafiz As-Sakhawi mentioned many poems from this epistle of As-Su'udi and we have among these lines:

I am amazed at those who object to people,
Who refute the author of *Al-Fusus* and his lie
That he saw the Prophet and he did not see him
And our proof is what he (Ibn 'Arabi) said in it
That the Truth (Allah) is the essence ('Ayn) of the creation
And the one who claims such is declared Kafir.
And that the worshipers of everything
Such as the idols and what He is not satisfied with
Likewise the religions with Kufr, Shirk
And infidelity they comprehend
He (Ibn 'Arabi) considers them all as correct...
This speech is falsehood and clear Kufr.

Also in another poem from the same epistle:

Kufr and Eman are opposites
Likewise *Al-Fusus* and the ruling of the Deen Al-Hashimi
The author of *Al-Fusus* claims that all worshipers
In the creation are not sinful
From idol worshipers among ancient people...

Hafiz As-Sakhawi also mentioned a Fatwa of As-Su'udi against Ibn 'Arabi in which he said:

We know that Allah (Subhanahu) has made rejection of the Taghut as a condition for the authenticity of faith in His saying: "Whoever disbelieves in

¹ Al-Halabi described him in his "Tasfeeh Al-Ghabbi" as "Al-Imam"

Tâghût and believes in Allâh, then he has grasped the most trustworthy handhold" (Al-Biqarah : 256) So disbelieving in At-Taghut is a condition for the authenticity of faith in Allah, and it is obligatory, Eman in Allah cannot exist except with the existence of it (meaning existence of rejection of Taghut), and the author of *Al-Fusus* claims that abandoning idol worship is ignorance.

He further said in his Fatwa:

At-Tahawi said in his famous Aqidah: "Whoever rejects the ruling of the Book of Allah is among the disbelievers" and the author of *Al-Fusus* rejected rulings of Allah from the fundamentals of the laws, which cannot be broken or abrogated, such as the Kufr of idol worshipers, the misguidance of those who oppose the Messengers, and they became enemies of Allah by opposing them, and they are from people of fire and they will have a painful punishment in it.

After mentioning the quote of Qadhi 'Iyad from his *Shifa* that the one who degrades the Prophet ﷺ is a Kafir, As-Su'udi said further:

You came to know the degradation of all Messengers and Prophets by the author of *Al-Fusus* in a clear manner not by mere signs... and by this saying he generalised his degradation to all of them (Messengers) and attributed ignorance and lack of understanding to them, and he established the idol worshipers as people reaching cognisance, and may there be upon him, if he died on this creed, the curse from Allah and His anger and (the curse) of angels and all humans.

39) Ibn Al-Kattani Ash-Shafi'i (738H)

As-Sakhawi and others mentioned that Zaynudin Abu Hafs 'Umar ibn Abil Hazm Ash-Shafi'i known as "Ibn Al-Kattani" was also sent the questions of As-Su'udi and he replied in his Fatwa: "Allah is the One who gives success, his mentioned claim that the Messenger ﷺ authorised him in writing this book is a lie upon the Prophet ﷺ." Ibn Al-Kattani also said in his Fatwa:

His (Ibn 'Arabi) speech regarding the people of Hud is Kufr, because Allah (Ta'ala) told us in the Noble Quran that 'Aad disbelieved in their Lord, and the disbelievers are not upon the straight part, and claiming that they were upon the straight path amounts to denying the clear texts of the Quran...

¹ Ibn Katheer wrote about him: "Al-Imam Al-'Allamah, the Shaykh of the Shafiyah in Egypt."

whoever declares him to be truthful in these matters or some of them that are Kufr, he becomes a Kafir.

40) Ibn Al-Barizi Ash-Shafi'i (738H)

As-Sakhawi said in his *Al-Qawl Al-Munbi* that Sharfudin Wahbatullah ibn AbdirRaheem As-Shafi'i known as "Ibn Al-Barizi" said regarding Ibn 'Arabi: "Whoever believes in the apparent meaning of this (his speech) becomes a Kafir, and whoever extrapolates is mistaken."

41) Burhanudin As-Safaqusi Al-Maliki (742H)

Al-Biqa'i mentioned in his *Tanbih Al-Ghabi* (p. 159) that Burhanudin Ibrahim ibn Muhammad As-Safaqusi Al-Maliki² has a long poem warning against Ibn 'Arabi and his *Fusus*, Ash-Shushtari, Al-Qunawi, Ibn Al-Faridh and exhorting people to fight such misguided people. As-Safaqusi said in some lines of this poem:

Their Shaykh At-Tai (Ibn 'Arabi) is their role model in this
He considers all things in the creation as the Truth (Allah)
He considers the saying of the cursed Pharaoh as verified...
And that Musa was not blaming his brother
Hence he did not disapprove of their matters (worship of the calf)
And he considers that the people of Nuh came closer (to Allah) in their destruction
And that the people of Nuh were drowned in the fire of love
And had they abandoned Wadd, Suwa', Nasr,
And Yaghuth, they would be ignorant of them and idiots.

Hafiz As-Sakhawi mentioned this poem in its entirety in his *Al-Qawl Al-Munbi*.

¹ As-Subki said about him: "He was an Imam cognisant of the Madhab and many sciences", Al-Dhahabi said: "The Shaykh of the scholars".

² Al-Dhahabi said about him: "Al-'Allamah" and ibn Makhluf said: "Al-Imam, Al-'Allamah,..Al-Faqeeh..."

42) Hafiz Al-Mizzi Ash-Shafi'i (742H)

As-Sakhawi and Al-Fasi mentioned that the great Hafiz Jamaludin Yusuf ibn 'Abdirahman Al-Mizzi Ash-Shafi'i¹ was present in a sitting in which Al-'Ala Abul Hasan 'Ali Al-Qunawi Ash-Shafi'i condemned Ibn 'Arabi, and Al-Mizzi's silence shows he agreed with him. As-Sakhawi, Al-Biq'a'i and others mentioned that Hafiz Abu Zur'ah Al-'Iraqi said that he saw a handwritten text of Hafiz Al-Mizzi in which he indicated that the Tafsir of Ibn 'Arabi regarding the verse: "Verily, those who disbelieve, it is the same to them whether you (O Muhammad ﷺ) warn them or do not warn them, they will not believe." (2:6) necessitates Kufr and such a speech cannot be extrapolated.

43) Qadhi Sharfudin Az-Zawawi Al-Maliki (743H)

As-Sakhawi in his *Qawl Al-Munbi*, Al-Ahdal in his *Kashf Al-Ghita* and others mentioned that Qadhi Sharfudin 'Isa ibn Mas'ud Al-Maliki Az-Zawawi² (743H) also received the questions of As-Su'udi and he edited a Fatwa in which he said regarding *Fusus Al-Hikam*:

All praises belong to Allah alone, as for this book which is contrary to what Allah revealed in His books, and contrary to the sayings of the Prophets, it is a lie upon Allah and a lie upon His Messenger ﷺ... As for what is contained in this work as delirium, Kufr and falsehood, all of it is deception, misguidance, corruption and distortion, whoever believes in it or declares it to be truth, becomes a Kafir infidel, opposing the path of Allah (Ta'ala) and the community of the Messenger of Allah ﷺ."

44) Hafiz ibn 'Abdil Hadi Al-Hanbali (744H)

Muhammad ibn Ahmad ibn Abdil Hadi ibn Qudamah Al-Maqdisi Al-Hanbali, known as "Ibn 'Abdil Hadi"³ was a student of Shaykh Al-Islam ibn Taymiyah and

¹ He is the author of many famous books such as *Tahzeeb Al-Kamal* and *Tuhfatal Ashraf*, Al-Dhahabi said about him: "The Hafiz of his time, the Muhadith of Shaam and Egypt, the one holding the banner of narrations (Athar)..."

² Ibn Farhun wrote about him: "He was a Faqeeh, 'Aalim, specialised in many sciences...he was an Imam in Fiqh, and to him turned the leadership of Fatwa of the Madhab of Malik in the lands of Egypt and Shaam."

³ Al-Dhahabi wrote about him: "The Imam...the Hafiz" and ibn Rajab wrote: "Al-Muqri, Al-Faqeeh, Al-Muhaddith, Al-Hafiz..."

the author of the famous *Sarim Al-Munki* in which he refuted the *Shifa us Siqam* of As-Subki. Hafiz ibn Abdil Hadi mentioned in his *Al-'Uqud Ad-Durriyah min Manaqib ibn Taymiyah* (p. 197) that Ibn Taymiyah in Egypt refuted those who believed in Wahdatul Wujud such as ibn Sab'iin, Ibn 'Arabi, Al-Qunawi and others.

45) Shamsudin As-Safaqusi Al-Maliki (744H)

Shamsudin Muhammad ibn Muhammad As-Safaqusi Al-Maliki¹, who is the brother of Burhanudin As-Safaqusi mentioned previously, also wrote a poem against the people of Wahdatul Wujud. Hafiz As-Sakhawi, in his *Al-Qawl Al-Munbi*, quoted this poem fully and said that although it does not name Ibn 'Arabi, but it clearly intends him as it was written next to his brother's poem which named Ibn 'Arabi. Some lines of this poem are: "Extreme heretics rather Dajjals... they give the Fatwa that the one who worships idols has indeed worshiped Allah in his clear forms."

46) Abu Hayyan Al-Andalusi (745H)

Muhammad ibn Yusuf Ash-Shafi'i known as "Abu Hayyan Al-Andalusi"² wrote in his *Tafsir Bahr Al-Muheet* commenting the verse: "Surely, in disbelief are those who say that Allah is the Messiah, son of Maryam (Mary)" (Al-Maidah: 17):

And some who disguise themselves apparently under the name of Islam took some beliefs of the Christians; and from them the Sufis derived the creed of Hulul (incarnation) of Allah in beautiful forms, and those among their heretics who adopted the creed of Ittihad (unification) and Wahdah (unity), such as Al-Hallaj, Ash-Shawzi, ibn Ahla... and Ibn 'Arabi living in Damascus, ibn Al-Faridh, and their followers such as ibn Sab'iin... I have only listed the names of these as an advice in order to protect the religion of Allah, Allah knows about it, and as compassion for the weak among Muslims, so they become vigilant, as these (misguided Sufis) are worse than the philosophers who deny Allah and His Messengers, who believe in a pre-existent universe, and deny the resurrection. Some of the ignorant people who attribute

¹ Al-Dhahabi wrote about him: "Al-Faqeeh Al-Imam"

² Al-Dhahabi wrote about him: "Al-Imam, Al-'Allamah, specialised in many fields, the Hujjah of the 'Arabs"

themselves to Sufism became attracted to these (misguided Sufis) and they claimed that they were from the elite of Allah and His friends (Awliya). And refuting the Christians, those believing in Hulul and Wahdah is from the science of the fundamentals of the religion.

47) Kamaludin Al-Udfuwi Ash-Shafi'i (748H)

Ibn Tulun As-Salihi included Kamaludin Abul Fadl Ja'far ibn Taghlib Al-Udfuwi Ash-Shafi'i among those who believe Ibn Arabi to be misguided, innovator, Ittihadi and Kafir

48) Hafiz Al-Dhahabi Ash-Shafi'i (748H)

Hafiz Muhammad ibn Ahmad Ash-Shafi'i known as "Al-Dhahabi"² said in his *Sayr A'lam An-Nubula* (23/48): "From his most evil works is the book *Al-Fusus*, because if there is no Kufr in it, then there would be no Kufr at all in the world, we ask forgiveness and help from Allah." Al-Dhahabi further said in *Al-Mughni fi Du'aafa* (2/616): "The author of *Fusus Al-Hikam*, whoever reads this book will know his deviation and misguidance."

49) Ibn Al-Wardi Ash-Shafi'i (749H):

'Zaynudin 'Umar ibn Muzaffar Ash-Shafi'i ibn Al-Wardi³ said in his *Tarikh* regarding the events of the year 744:

In this year, we tore up the book *Fusus Al-Hikam* in the Madrasah Al-Asruniyah in Aleppo after the lesson, and we washed it into water, and it is among the books of Ibn 'Arabi, in order to point at the forbiddance of acquiring and reading it.

² As-Safdi wrote: "Al-Imam Al-Adeeb Al-Fadhil, he was a pious Faqeeh."

³ Ibn Katheer wrote about him: "Ash-Shaykh, the great Hafiz, Historian of Islam, the Shaykh of the Muhadiths."

⁴ Ibn Taghri Bardi wrote about him: "Ash-Shaykh the pious Al-Imam specialised in many sciences, Al-Adeeb, Al-Faqeeh."

50) Al-Manufi Al-Maliki (749H)

As-Sakhawi said in his *Al-Qawl Al-Munbi* that 'Abdullah ibn Muhammad Al-Manufi Al-Maliki As-Sufi would censure Ibn 'Arabi.

51) Hafiz ibn Qayim Al-Jawziyah (751H)

Abu 'Abdillah Shamsudin Muhammad ibn Abi Bakr ibn Qayim Al-Jawziyah', the famous student of Shaykh Al-Islam Ibn Taymiyah, refuted Ibn 'Arabi in many of his books, such as in his poem *Al-Kafiyah Ash-Shafiyah fi Intisar li Firqat An-Najiyah* known as "An-Nuniyah". He said in his *Madarij As-Salikin* (3/519) after mentioning Ibn 'Arabi:

The school of thought of these people is that the idol worshipers, the cross worshipers... the worshipers of stars, are all Muwahhids (monotheists) as indeed none was worshiped other than Allah in all of their objects of worship! The one who prostrates to stones in the desert or worships the fire and the cross, he is a monotheist worshiping Allah!! For them Shirk is establishing a pre-existent existence (Allah's existence) and a new one (creation), a Creator and creation, a Lord and a servant.

He also said in *Madarij As-Salikin* (3/242-243) speaking about the Ittihadiyah (believer in unity of existence): "Look at the infidelity and clear Kufr in this speech... as said by their Gnostic (Ibn 'Arabi): 'Al-Haqq (Allah) has a face in every object of worship; whosoever knows it knows it, and whosoever is ignorant of it is ignorant of it.'"

52) Taqiyudin As-Subki Ash-Shafi'i (756H)

Abul Hasan Taqiyudin Ali ibn Abdil Kafi As-Subki² said about Ibn 'Arabi in his commentary of *Al-Manhaj* of An-Nawawi, in the chapter of Al-Wasiyyah:

As for these late Sufis such as Ibn 'Arabi, ibn Sab'iin, Al-Qutb Al-Qunawi, Al-Afeef At-Tilmisani, these are ignorant and misguided people, exiting from the

¹ As-Sakhawi wrote about him: "Al-'Allamah, Al-Hujjah, the one who has precedence in knowledge and cognisance, head of the companions of Ibn Taymiyah, rather he is a good among his goods."

² His son As-Subki wrote in his "Tabaqat Ash-Shafi'iyah" about him: "Ash-Shaykh, Al-Imam, Al-Faqeeh, Al-Muhaddith, Al-Hafiz, Al-Mufassir, Al-Muqri, Al-Usuli, Shaykh Al-Islam."

way of Islam (Kharijuna 'an Tariqatil Islam) so what to say about the way of scholars?

This has been quoted in *Al-Aqd Ath-Thameen* of Al-Fasi (2/187), *Tanbih Al-Ghabî* of Al-Biqâ'i (p. 143), *Al-Qawl Al-Munbi* of As-Sakhawi, *Mughni Al-Muhtaj* of Ash-Shirbini and others. As-Sakhawi said in his *Al-Qawl Al-Munbi* that As-Subki wrote in his Juzz entitled *Sabab Al-Inkifaf'an Qiraatil Kashaf*.

As for the speech of Ibn 'Arabi, it should not be read at all, rather it should be kept in obscurity, and the little good that there is in *Al-Futuhat*, other (books) make it sufficient from it, due to all the ugly things in it, so there is no need to consider it, and for many days I have been writing pages regarding this book and his book *Al-Fusus* in order to show his condition to those who ask questions about him.

53) 'Adhudin Al-Eeji Ash-Shafi'i (756H)

As-Sakhawi, At-Taftazani and 'Ala Al-Bukhari all quoted that 'AbdurRahman ibn Ahmad 'Adhudin Al-Eeji Ash-Shafi'i, the head of the Ash'ari school of thought of his time, declared Ibn 'Arabi to be upon Kufr.

54) Ameer Al-Itqani Al-Hanafi (756H)

As-Sakhawi in his *Qawl Al-Munbi* quoted from Al-'Ayzari that Abu Haneefah Ameer Katib ibn Ameer 'Umar Al-Itqani Al-Hanafi² was also among those who did Takfeer of Ibn 'Arabi.

55) Ibn Hisham Al-Hanbali (761H)

As-Sakhawi, Al-Biqâ'i and others said that Jamaludin 'Abdullah ibn Yusuf known as "Ibn Hisham"³ wrote:

¹ As-Subki wrote about him: "He was an Imam in Ma'qulat, cognisant in the two fundamentals, and in Al-Ma'ani and Al-Bayan and Nahw."

² As-Sakhawi said about him: "Al-'Allamah, commentator of "Al-Hidayah."

³ As-Sakhawi wrote about him: "Al-'Allamah, Al-Ustaz, Al-Muhaqqiq, the Shaykh of grammarians."

This book *Fusus* is darkness, the opposite of wisdom, the misguidance of communities, there are no exact words for the one who wants to blame it (due to the severity of misguidance), it contains falsehood from the beginning to its end, its author is upon clear misguidance, and in apparent loss, as he is contradicting what Allah sent to His Messengers, what He sent in His Books, and the pure *Fitrah* upon which He established the creation.

As-Sakhawi also quoted from Al-'Ayzari that ibn Hisham would do Takfeer of Ibn 'Arabi.

56) Ibn Naqash Ash-Shafi'i (763H)

Muhammad ibn 'Ali Ash-Shafi'i known as "Ibn Naqash" said in his *Tafsir* entitled *As-Sabiq wal Lahiq*:

Then they established hidden meaning to letters, and said that the Quran has a hidden meaning (Batin) which is not corresponding to its apparent one, rather they said that the religious laws have hidden meanings other than its apparent, and from this they went gradually towards the creed of Wahdatul Wujud (unity of existence), and this is the doctrine of the infidels such as Ibn 'Arabi, ibn Sab'iin, ibn Al-Faridh, Al-Qunawi, At-Tilmisani and those similar to them who established the existence of the Creator as the existence of the creation, and these people might not be satisfied with the word "Ittihad" (unification) rather they use the word "Wahdah" (unity) because "Ittihad" (unification) is between two things, and for them the existence is one, it has no plurality...

The verifying person (Muhaqqiq) for them is the one who believes in Wahdatul Wujud, and they refer to the intellect ('Aql) as knowledge, and they call the orbital total spirit as the soul (Ruh), and they claim it is the preserved tablets (Al-Lawh Al-Mahfuz), and they are submitted to imagination (Al-Khayal), to which they give great importance, especially Ibn 'Arabi, and they call the imagination as the land of reality, and this is why they believe in gathering two opposites, as it comes from false imagination. The scholars who are aware of their condition such as Shaykh 'Izzudin ibn 'AbdisSalam, Ibn Al-Hajib and others know that Jinns and Shayateen would go to them and recite some words they would hear, and manifest some light that they would see, and they would believe these to be miracles (Karamat),

¹ Ibn Hajar wrote about him: "He was an Imam in Hadith and Tafseer"

while these are only Satanic conditions and not coming from the Merciful, and it is from the category of Magic...

When they were confronted by Ahlus Sunnah in Egypt, at a time when they were winning over some kings, it became famous that the Christians, when they heard the speech of Ibn 'Arabi and others, they said: "O Muslims! You blame us for saying the Messiah is Allah and these Shaykhs of yours say that Allah is Abu Sa'id Al-Kharraz, so we are better than you." It was said to some of their leaders (believing in Wahdatul Wujud): "What is the difference between you and the Christians?" and they replied: "The Christians restricted (divinity in the Messiah)" and such is present in the speech of Ibn 'Arabi and others. They blame the Christians and polytheists for restricting their worship to only some things, and the Gnostic for them worships everything as said by Ibn 'Arabi.

And they say about the speech of Allah (Ta'ala): "Your Lord has done Qadha (decreed, ordered) that you should not worship but Him" (17:23) that it means "imposed". These people are from the greatest distorters of the speech of Allah, they gathered between the way of the Philosophers in rational matters and the way of Qaramitah (Batini sect) in textual matters, like their brothers among Batini Isma'ilis. And this is because His speech (Ta'ala): "Your Lord has done Qadha (decreed, ordered) (17:23) means: "He ordered", by agreement of the Muslims, and when Allah orders something, He can be obeyed or disobeyed in it, contrary to what He decrees in the meaning of predestined or desired, as what Allah desires happen, and what He does not desire, doesn't happen."

57) Salahudin As-Safdi Ash-Shafi'i (764H)

Salahudin Khaleel ibn Aybak As-Safdi Ash-Shafi'i¹ mentioned in his book of history called *Al-Waqi' bil Wafiyat* (4/174) the saying of Al-Izz ibn 'AbdisSalam: "Evil Shaykh..." He said afterwards (4/175): "I came to read his book *Fusus Al-Hikam*, and I saw things whose apparent meanings are rejected, and these meanings do no conform to the Sharee'ah."

¹ As-Subki wrote about him: "Al-Imam Al-Adeeb."

58) Al-Yafi'i Ash-Shafi'i (768H)

'Abdullah ibn As'ad Al-Yafi'i Ash-Shafi'i first liked Ibn 'Arabi, yet after seeing many evil quotes of him, he became silent about him and warned against reading his books. As-Sakhawi said that Al-Yafi'i said: "I do not consider it permissible to read his speech, especially for those who are not versed with the principles of the laws." As-Sakhawi further wrote in his *Al-Qawl Al-Munbi* that Al-'Ayzari Ash-Shafi'i said:

The Shaykh of the Salikin (wayfarer) and Khulasah of Nasikin of his time, 'Abdullah Al-Yafi'i replied to me about the Takfeer of Ibn 'Arabi, ibn Sab'iin, Ash-Shushtari, Sadr Ar-Rumi, Al-Afeef At-Tilmisani and Ibn Isra'il, after I quoted to him their statements, and he acknowledged that they were ugly statements containing excess. He said: "Sometimes, one can avoid doing Takfeer considering the possibility that it occurred from them in the state of stupor due to intoxication in love". I replied: "We judge their apparent speech, and the prescription to defend the religion and to stop the hands of the infidels necessitates performing Takfeer of these, and what is hidden and known to Allah, we are not responsible of it, and how should we not do Takfeer of someone who stubbornly opposes the Quran and affirms that idol worship is truth?"

59) Bahaudin As-Subki (773H)

As-Sakhawi wrote in his *Al-Qawl Al-Munbi* that he read from *At-Tahzeer An-Nabeeh* of Taqi Al-Fasi that the books of Ibn 'Arabi would be burned on more than one occasion and that Taqiyudin as-Subki's son, Abu Hamid Bahaudin Ahmad ibn 'Ali ibn AbdilKafi¹ would also burn the books of ibn 'Arabi in his Madrasah in Egypt on many occasions. Al-Biqa'i in his *Tanbih Al-Ghabi* (p. 143) also mentioned that Ahmad ibn 'Ali ibn Abdil Kafi As-Subki would burn the books of Ibn 'Arabi.

¹ Al-Dhahabi wrote about him: "Al-Imam Al-'Allamah."

60) Sirajudin Al-Hindi Al-Ghaznawi Al-Hanafi (773H)

As-Sakhawi mentioned from Al-'Ayzari that Qadhi Abu Hafs Sirajudin 'Umar ibn Ishaq Al-Hindi Al-Ghaznawi Al-Hanafi¹ was also among those who declared Ibn 'Arabi to be a Kafir.

61) Hafiz ibn Katheer Ash-Shafi'i (774H)

'Imdadudin Isma'eel ibn 'Umar ibn Katheer Ash-Shafi'i known as "Ibn Katheer"² wrote in his *Al-Bidayah wan Nihayah* (17/252-253) about Ibn 'Arabi: "He authored the book *Fusus Al-Hikam* which contains many things whose apparent meaning are tantamount to clear Kufr." Ibn Katheer said, speaking about Ibn Isra'il Al-Hariri, in his *Al-Bidayah wan Nihayah* (17/550): "His speech and poems point to the kind of Hulul and Ittihad according to the way of Ibn 'Arabi and Ibn Al-Faridh."

As-Sakhawi said in his *Al-Qawl Al-Munbi* that Ibn Abi Hajalah Al-Hanafi said in his *Ghayth Al-'Aridh fi Mu'aridhah ibn Al-Faridh* that there would be a speaker in the Amawi Masjid (in Damascus) that would quote the poems of Ibn 'Arabi and Ibn Al-Faridh, and the people sought Fatawa of scholars concerning this, and Ibn Katheer was among those who gave Fatwa to stop such a person, and he said:

And worse than this and more corrupt than this is to read the poems of the people of Hulul and Ittihad such as Ibn Al-Faridh and Ibn 'Arabi the Sufi, as there is in the speech of both of them clear Kufr which is not hidden except to those who have no understanding of the meaning of speech... whoever understand their speech and declares it to be the truth, he is similar to them in the ruling of Takfeer, and for the one who extrapolates their speech towards a correct meaning that they believe in, this is possible in some places, but as for other places, they mentioned clearly things which cannot exit what I have said, the Kufr which is not possible to extrapolate except by being unreasonable... Whoever declares Ibn 'Arabi to be upon the truth in what he said, he has opposed the Quran, broken the consensus of scholars, and how many are such places in which Ibn 'Arabi and Ibn Al-Faridh have committed Kufr and in which they oppose all scholars? If the mentioned

¹ Ibn Taghri Bardi said about him: "Ash-Shaykh Al-'Aalim Al-'Allamah, he was judge of the lands of Egypt, he was an Imam, an 'Aalim, a pious person."

² Al-Dhahabi wrote about him: "Al-Imam Al-Faqeeh Al-Muhaddith..."; As-Sakhawi said: "Al-Hafiz, an authority, the historian Al-Mufassir."

person believes in the matters of Kufr from this book (*Fusus*), he should be asked to repent, and if he does not repent, his neck should cut off according to the religious law (by the state).

62) Shamsudin Al-Mawsuli Ash-Shafi'i (774H)

As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that Ibn Abi Hajalah Al-Hanafi said in his *Ghayth Al-'Aridh fi Mu'aridhah ibn Al-Faridh* that Shamsudin Abu 'Abdillah Muhammad ibn 'AbdilKareem ibn Ridwan Al-Mawsuli Ash-Shafi'i, Khateeb of the 'Amawi Mosque, was also asked about the speaker that would quote from Ibn 'Arabi and Ibn Al-Faridh, and he replied:

As for this speaker, to recite poems of Ibn Al-Faridh, Ibn 'Arabi and others from the Ittihadiyah, and praising them, this is repugnant ignorance and a clear error, as there is in the speech of Ibn 'Arabi so much clear Kufr that cannot be extrapolated, and time is lacking now for describing it, and among this is his (Ibn 'Arabi) interpreting the name of Allah "Al-'Aliy" (the Elevated) as: "Elevated above whom? There is none other than him? He is the one called Abu Sa'id Al-Kharraz"

63) Lisanudin ibn Al-Khateeb Zil Wazaratayn (776H)

Lisanudin ibn Al-Khateeb Muhammad ibn 'Abdillah Al-Qurtubi Al-Maliki known as "Zil Wazaratayn"² in his book *Rawdah At-Ta'reef bi Hubb Ash-Shareef* included Ibn 'Arabi among the people of Wahdah (unity of existence).

64) Ibn Abi Hajalah Al-Hanafi (776H)

As-Sakhawi in his *Al-Qawl Al-Munbi* and Al-Biq'a'i in his *Tanbih Al-Ghabî* mentioned that Ahmad ibn Yahya Al-Hanafi known as "Ibn Abi Hajalah"³ authored an epistle against Ibn Al-Faridh called *Ghayth Al-'Aridh fi Mu'aridhah*

¹ As-Sakhawi said about him: "Al-Imam."

² As-Sakhawi wrote about him: "Al-'Allamah specialised in different sciences."

³ Ibn Taghri Bardi wrote about him: "Ash-Shaykh, Al-Imam, Al-'Allamah, Al-Adeeb, specialised in different sciences...he was a pious and noble Imam". Note: he said about himself: "I am Hanafi in Madhab and Hanbali in creed."

ibn Al-Faridh and he also refuted Ibn 'Arabi in it. As-Sakhawi quoted from Ibn Abi Hajalah that he said in his epistle:

One should be fully vigilant from Ibn 'Arabi and his heretic followers who are widespread in our times, and we have mentioned the speech of the scholars of the four schools that they are more filthy than the Jews, Christians and philosophers who believe in the pre-existence of the universe, and it is not permissible to seek forgiveness for them.

Also Ibn Abi Hajalah said about *Al-Futuhat Al-Makkiyah*: "He (Ibn 'Arabi) closed the doors of good through it." After quoting the speech of Qadhi 'Iyad about scholars of Qurtuba who gave the Fatwa to kill someone known as "Ibn Akhi 'Ajab", Ibn Abi Hajalah said:

What is astonishing is that this person was killed for his saying, though the scholars differed about his killing, and his speech could have been taken as frivolity or joking, while the enemy of Allah, Ibn 'Arabi affirms clearly in his book *Al-Fusus* that Al-Bari (Allah) is Abu Sa'eed Al-Kharraz and others of invented names as it has been quoted previously, and Allah is far elevated from the saying of this misguided infidel, and despite this, his (Ibn 'Arabi) speech is held in high esteem and is extrapolated with impossible extrapolations, and it is claimed that he is among the great people of cognisance, (I say:) yes, but cognisant of the school of thought of the devils.

65) Qadhi Ibn Al-Kafri Al-Hanafi (776H)

As-Sakhawi mentioned in his *Qawl Al-Munbi* from Al-'Ayzari that Qadhi Ahmad ibn Al-Husayn Al-Hanafi Ad-Dimashqi, known as "Ibn Al-Kafri", was among those who would do Takfeer of Ibn 'Arabi.

66) Ibn Marzuq Al-Maliki (781H)

As-Sakhawi said in his *Al-Qawl Al-Munbi* that he saw handwritten notes of Muhammad ibn Ahmad Al-Maghribi Al-Maliki, known as "Ibn Marzuq"², on the *Takmilah* of Ibn AbdilMalik in the mention of Ibn 'Arabi:

¹ Ibn Taghri Bardi said about him: "he was from illustrious scholars, expert in his Madhab, he gave Fatawa, taught and was beneficial, and was an expert in the seven Qiraat."

² Al-Fasi said about him: "Al-Imam the pious", As-Sakhawi wrote: "Al-'Allamah, commentator of *Umdah Al-Ahkam*."

Many people spoke on Ibn 'Arabi, some elevated him to the level of the Sidiqin (sincere people) and others counted him among the heretics, and among the scholars who chose the second opinion: The Imam Taqiyudin ibn Taymiyah, Sharfudin 'Isa Az-Zawawi, the Qadhi Al-Qudhat' Badrudin ibn Jama'ah, the Qadhi Al-Qudhat Sa'dudin Al-Harthi, the Imam Abu Hayyan, Zaynudin 'Umar ibn Abil Hazm Al-Kattani, and a great group of our teachers and their teachers, they have written answers detailing what is in *Al-Fusus* and they agreed on his Takfeer."

67) Shihabudin Al-Adhra'i Ash-Shafi'i (783H)

Ibn Tulun As-Salihi in his *Al-Qala'id Al-Jawhariyah* also mentioned Shihabudin Ahmad ibn Hamdan Al-Adhra'i Al-Halabi Ash-Shafi'i² among those who would declare Ibn 'Arabi to be misguided, an innovator, Ittihadi and a Kafir.

68) Shamsudin ibn Al-Muhhib As-Samit Al-Hanbali (789H)

As-Sakhawi said in his *Al-Qawl Al-Munbi* that Shamsudin Abu Bakr Muhammad ibn 'Abdillah As-Sa'di Al-Hanbali³, known as "As-Samit" and "Ibn Al-Muhhib", said in a poem:

Ibn Al-'Uraybi (diminutive form of Ibn 'Arabi, literally it means: little Ibn 'Arabi) called the creation to follow the one eyed Dajjal in some of his books. And he called Pharaoh as the Imam of all Muhaqqiqin (verifying people), may he (Ibn 'Arabi) and his group perish.

¹ T: Using terms such as "Qadhi Al-Qudhat" is forbidden, and this has been explained in *Kitab Tawhid* of Shaykh Muhammad ibn 'Abdil Wahab, as in *A Summary of Al-Qawl Al-Mufid* of Ibn 'Uthaymin, summarised by 'Eesa Gibbs (p. 11):

Chapter (45): Naming someone the judge of judges and what is similar to that. The Prophet ﷺ said: "In Allah's sight, the most offensive title which anyone can assume is 'kings of kings'. There is no king but Allah" (Bukhari and Muslim)." Sufyan said: "Another example is the title 'Shahinshah.'" Shaykh ibn 'Uthaymin wrote in his commentary: This is because it is not the right that anyone could be the judge of judges except Allah. So Allah is the judge above every judge and His is the rule and every matter returns to Him, as Allah has mentioned in the Quran.

² As-Sakhawi said about him: "Al-Imam, the Faqeeh of the Shafi'iyyah in his region."

³ Ibn Hajar wrote about him: "He was a 'Aalim, specialised in different sciences and was a researching scholar."

69) Qadhi Al-Akhna'i Al-Maliki (789H)

As-Sakhawi said in his *Al-Qawl Al-Munbi* that Qadhi 'AbdulWahhab ibn Muhammad Al-Akhna'i Al-Maliki (789H), the judge of the Malikiyah in Egypt said:

One could not find the books of Ibn 'Arabi in Egypt and Alexandria, none could be seen with them, and whenever someone was seen with his books, they would be taken from him and burned and the person would be blamed, and if it appears that he believed in them, he would be killed.

70) 'Alaudin As-Sirami Al-Hanafi (790H)

As-Sakhawi mentioned via Al-'Ayni that 'Alaudin Ahmad ibn Muhammad As-Sirami Al-Hanafi¹ was told by the Sultan of Cairo to prevent anyone in his Madrasah from reading the books of Ibn 'Arabi, and he did not resist such orders while he could do such, showing his agreement to this verdict. As-Sakhawi said:

'Allamah Al-'Ayni said in his *Tarikh*: "The scholars of Egypt gave Fatwa that some matters in *Al-Fusus* are clear Kufr, and whoever says according to it and believes in it is declared Kafir. The first one who gave such a Fatwa was Shaykh Al-Islam Sirajudin Al-Bulqini, from the great Shafi'i scholars, and the knowledgeable Shaykh and ascetic Jalaludin Al-Tabani, from the great Hanafi scholars, and this spread among the people, and the good opinion about this book (*Al-Fusus*) and its author disappeared in many among the elite and laymen, until some raised and burned it in front of big crowds of people at the time of Zuhr in the markets of books, on the day of the markets and gathering of scholars and students, and this occurred between the two castles of Cairo. Then the letter of the Sultan was sent to the Shaykh of the Madrasah between these two mentioned castles, and he is the Shaykh, the Imam 'Allamah 'Alaudin Ahmad As-Sirami, that he should prevent anyone residing in his Madrasah from busying himself with such books, nor with the books of philosophers..."

¹ Ibn Hajar said about him: "He was among the great scholars in Ma'qulat..."

71) Jamaludin Ad-Duwali Ash-Shafi'i (790H):

Hafiz ibn Hajar mentioned in his *Al-Mu'jam Al-Muasis* (1/459) that Jamaludin Abu 'Abdillah Muhammad ibn Musa Ash-Shafi'i Ad-Duwali Al-Yamani¹ criticised Isma'eel ibn Ibrahim Al-Jabarti, who was an adept of Ibn 'Arabi in Yemen. When Al-Jabarti started to propagate the books of Ibn 'Arabi in Yemen, Salih Al-Misri refuted him, but the followers of Al-Jabarti acted vehemently against him forcing him to exile to India. And Ad-Duwali wrote a poem praising Salih Al-Misri and censuring Al-Jabarti.

72) Sa'd At-Taftazani Al-Hanafi (791H)

Sa'dudin Mas'ud ibn 'Umar At-Taftazani Al-Hanafi² wrote a book against ibn Arabi entitled *Ar-Rad 'ala Abateel Kitab Fusus Al-Hikam li ibn Arabi* (A refutation of the falsehood contained in the book *Fusus Al-Hikam* of Ibn 'Arabi). He stated in it:

Then know that the author of *Al-Fusus* openly committed the greatest of shameless actions and exceeded the furthest limits of idiocy by preferring his vile self, with its extreme evils, over the one under whose banner Adam and those after him will be (meaning the Prophet ﷺ), and by establishing two bricks, one of silver and one of gold, to complete the religion, and declaring himself, the clear deviant, as the golden brick and the seal of Prophets as the silver brick.

Rather this Mulhid (infidel) denied the Lord of the universe, as he claimed that the religion was not completed by the leader of human beings (meaning the Prophet ﷺ), sent to all 'Ajam (non-Arabs) and Arabs, rather there was a place of completion left: two bricks, one of silver and one of gold, and the silver brick is the Prophet by which Prophethood was sealed and the golden brick is the saint by which sainthood was sealed, meaning himself, the worthless and bringing falsehood, a suspected person who is more shameless than the great liar Musaylamah, as indeed this shameless deviant was not satisfied with what satisfied Musaylamah in his claim of equating himself (with the Prophet ﷺ)! And this is why the infidels among the criminals call him the seal of sainthood and they give him superiority, may Allah curse them, above the seal of Prophets and Messengers.

¹ As-Sakhawi wrote about him: "Al-'Allamah, the scholar of Yemen."

² As-Suyuti wrote about him: "Al-Imam Al-'Allamah."

Then the insanity caused by Al-Hasheesh (cannabis) and mental derangement caused by melancholia lead him to propagate this horrible heresy by inventing dreams that are not declared true except by the most idiots among deviants, and this is what he inserted in the introduction of *Al-Fusus* that he saw the Prophet ﷺ in a dream giving him *Al-Fusus* and instructing him to teach it to the world!

At-Taftazani called ibn Arabi as "Mumit At-Deen" (the one who makes the religion dead) and "La'in" (cursed). He said about Ibn Arabi's stance on Pharaoh: "This is abominable Kufr." He also said:

He denied the Quran, he allows contradictions in the speech of the King, cancels the fundamentals of Islam, and became like Pharaoh and his people, a disbeliever, a denier, misguided, may there be upon him and Pharaoh the curse of Allah, the Angels and the whole of mankind."

He said when some of his companions exhorted him to refute Ibn 'Arabi: "They would consider this as a conquest for Islam and greater than the Jihad against the worshipers of Al-Jibt and the idols."

73) Qadhi ibn Abil 'Izz Al-Hanafi (792H)

Qadhi Sadrudin 'Ali ibn 'Ali known as "Ibn Abil 'Izz Al-Hanafi"¹ wrote in his *Sharh Al-'Aqidah At-Tahawiyah*, as translated by Muhammad 'Abdul-Haqq Ansari in his English translation entitled *Commentary on the Creed of At-Tahawi* (p. 459-461):

Many of these people think they can attain what the Prophets attained through their own means, through intensive devotion and purification of the soul, without following the ways of the Prophets. Some have claimed that they are better than the Prophets. One has even said that the Prophets and Messengers received their knowledge of Allah from the niche or lamp of the Seal of Saints, and that he is that seal. This "truth" which he claims for himself is no different from what Pharaoh said, namely that the world exists out there by itself, and that there is no separate independent Creator.

In fact, this man says that he is Allah. To be sure, Pharaoh denied Allah apparently, but in the heart of his heart he believed in Allah, and believed in a way better than they do. He believed in an independent Creator while they believe that the world and the Creator are one. This is the belief of Ibn 'Arabi

¹ As-Sakhawi wrote about him: "Al-'Allamah"

and Sufis like him. However when Ibn 'Arabi saw that he could not change the words of the shar', he began to say that though prophecy (nubuwwah) ended, sainthood (walayah) has not. He further claimed that his sainthood is higher than any prophethood, higher than the status any prophet or messenger may attain, and that the prophets receive light from his walayah. His words are, "The status of a prophet is in between, above the messenger and below the saints (wali)"

This is turning the Shar' upside down, for according to the Qur'an, every righteous Believer is a wali. Allah has said, "Behold! Verily on the friends (Awliya) of Allah there is no fear, nor will they grieve, those who believe and (constantly) guard against disobedience." (10: 62-63) Prophethood (nubuwwah) is therefore higher than walayah, and messengerhood (risalah) is higher than prophethood, as we have explained previously."

Then Ibn Abil 'Izz Al-Hanafi mentioned the quotes below from *Al-Fusus* of Ibn 'Arabi:

It is like the Prophet, may Allah bless him and grant him peace, in relation to a brick wall which was complete except for one brick, and the Prophet was that one brick although he himself only saw the place for the single brick.

The Seal of the Awliyâ' must also have this sort of vision. He sees the same as the Messenger of Allah, may Allah bless him and grant him peace, saw, but he sees a place for two bricks in the wall, and that the bricks are made of gold and silver. He sees that there are two bricks missing in the wall, and he sees that they are a silver brick and a gold brick. He must see himself as being disposed by nature to fill the place of these two bricks. The Seal of the Awliyâ' is these two bricks by which the wall is completed. The necessary reason for which he sees himself as two bricks is that he follows the Shari'a of the Seal of the Messengers outwardly - which is the place of the silver brick. This means the outward Shari'a with all that pertains to it of ordinances which are taken from Allah by the secret, according to the outward form which conforms to the secret because he sees the matter for what it really is. He must see the matter in this manner, for it is the place of the golden brick in the inwardly hidden. It is taken from the source from which the angel brought it, the same angel who brought the revelation to the Messengers. If you have understood what I have alluded to, then you have indeed acquired useful knowledge!

Ibn Abil 'Izz Al-Hanafi commented after mentioning the above-mentioned words:

Who is a greater infidel than one who likens himself to a golden brick and likens the Messenger to a silver brick, and exalts himself over and above the

Messengers? These are mere fancies of the people. In the words of the Qur'an, "There is nothing in their breasts but (the quest of) greatness which they will never attain." (40:56) The infidelity (kufr) of this man who says such thing is obvious. There are many more statements of this kind in his writings. In some, his kufr is very explicit; in others, it is implicit. His statements are to be studied carefully so that his erroneous ideas may be exposed. Some of his ideas are stated clearly and everyone can see that they are wrong. In the case of others, one has to have a very sharp intellect to see and detect the error. The kufr of Ibn 'Arabi and men like him is more repulsive than the kufr of those who say, "We will not believe until we receive (exactly) like what was received by Allah's Messengers." (6:124)

Ibn 'Arabi and people like him are hypocrites (munafiqun) and destroyers of Islam (zanadiqah); they believe in the identity of Allah and the world. They will be immersed deep in the lowest abyss of the Hell-fire.

74) Zaynudin Al-Kattani Ash-Shafi'i (792H)

As-Sakhawi mentioned Zaynudin 'Umar ibn Musallam al-Kattani Ash-Shafi'i among those who criticise and disparaged Ibn 'Arabi.

75) Jalaludin At-Tabbani Al-Hanafi (793H)

It has preceded in the mention of 'Alaudin As-Sirami Al-Hanafi that Jalaludin Jalal ibn Ahmad At-Tabbani Al-Hanafi² condemned Ibn 'Arabi and declared him to be a Kafir. As-Sakhawi said:

'Allamah Al-'Ayni said in his *Tarikh*: "The scholars of Egypt gave Fatwa that some matters in *Al-Fusus* are clear Kufr, and whoever says according to it and believes in it is declared Kafir. The first one who gave such a Fatwa was Shaykh Al-Islam Sirajudin Al-Bulqini, from the great Shafi'i scholars, and the knowledgeable Shaykh and ascetic Jalaludin Al-Tabani, from the great Hanafi scholars..."

¹ Ibn Qadhi Shahbah said in his *Tabaqat Ash-Shafi'iyyah*: "Al-Imam Al-'Allamah...Al-Faqeeh Al-Muhaddith Al-Mufassir..."

² Ibn Hajar said about him: "Ash-Shaykh Al-'Allamah" and Al-'Ayni said: "Al-'Aalim Az-Zahid."

74) Qadhi Ibn Bint Al-Maleeq Ash-Shafi'i (797H)

He is Qadhi Nasirudin Muhammad ibn Abdil Daim Ash-Shafi'i known as "Ibn Al-Maleeq" and "Ibn Bint Al-Maleeq." Al-Ahdal said in his *Kashf Al-Ghita*:

When Shaykh Nasirudin ibn Bint Al-Maleeq Ash-Shazili came to know the reality of the school of thought of Ibn 'Arabi and his followers, and that it constitutes clear Kufr, and that favouritism in the religion is not possible for the believer, then he refuted them abundantly and he affirmed their Takfeer in imitation of his Shaykh Shihabudin ibn Al-Maleeq.

Al-Ahdal further wrote: "For us, it is authentically reported that Shaykh Nasirudin forbade the books of Ibn 'Arabi, and he demonstrated this when he took charge of the judges of Egypt." As-Sakhawi said in his *Al-Qawl Al-Munbi*:

Among those who narrated that Ibn Al-Maleeq would forbid the books of Ibn 'Arabi and would be strict in this matter was his student 'Ali ibn 'Umar ibn Ibrahim Al-Yamani, the author of *Al-Majami'*, and likewise others narrated that he would do Takfeer of the people of Ittihad and Hulul and Ibn 'Arabi among them.

77) Ibn 'Arafah Al-Maliki 9803H)

Taqyudin Al-Fasi mentioned in his *Al-'Aqd Ath-Thameen* that Muhammad ibn Muhammad ibn Muhammad ibn 'Arafah Al-Maliki, the scholar of Africa known as "Ibn 'Arafah" said in reply to questions regarding the speech of Ibn 'Arabi: "The person to whom such a speech is attributed, the Muslim does not doubt about his perversion, misguidance and heresy."

78) Ibn Ayub Ad-Dimashqi (803H)

Al-Biqa'i said in his *Tanbih Al-Ghabi* that 'Ali ibn Yusuf Al-Mahwazi Ad-Dimashqi known as "Ibn Ayub" would do Takfeer of Ibn 'Arabi. Al-Biqa'i wrote:

The noble Jamaludin 'Abdullah, son of the Shaykh, the role model and ascetic of his time, the one known in Damascus and around it for his piety, knowledge, abstinence and protection of his tongue, 'Ali ibn Ayub, told me

¹ As-Sakhawi said about him: "Al-Imam, who has precedence in Fiqh...and people turned to him for Fatwa in the lands of Maghreb."

that his father Shaykh 'Ali was asked about Ibn 'Arabi, he put his head down for a long time, then raised his head and said: "He is a Kafir with a Kufr that none in the previous nations reached, rather by his Kufr he broke the consensus of nations and added to them."

As-Sakhawi said in his *Al-Qawl Al-Munbi* about Shaykh ibn Ayub: "His son informed me that his father would increase his disparagement of Ibn 'Arabi and his books, and he was very zealous in forbidding one looking into his books."

79) Hafiz Sirajudin ibn Mulaqqin Ash-Shafi'i (804H)

Sirajudin 'Umar ibn 'Ali Ash-Shafi'i known as "Ibn Mulaqqin" wrote in his *Tabaqat Al-Awliya* (pp. 469-470) about Ibn 'Arabi:

He isolated himself, and he wrote a lot about the Tasawwuf of the people of unity (Ahlul Wahdah), and among his most flagrant books on this is *Al-Fusus*, and whoever burdened himself (to extrapolate it) is among those who overburden themselves, and Ibn Abdis-Salam indeed disparaged him.

As-Sakhawi said in his *Al-Qawl Al-Munbi* about Hafiz ibn Mulaqqin:

He said in some of his answers to some questions that I read from his own handwriting: "Abandoning reading his speech is the correct position, as it causes doubts and suspicion and leads to plunging in matters opposing the truth. May Allah make us die upon the Book, the Sunnah and the path of the Salaf, as it leads to paradise, and Allah is the One who guides to the correct path!"

80) Sirajudin Al-Bulqini Ash-Shafi'i (805H)

Hafiz ibn Hajar Al-Asqalani said in his *Lisan Al-Mizan* about his teacher Sirajudin Abu Hafs 'Umar ibn Raslan Ash-Shafi'i Al-Bulqini¹: "I asked our Shaykh Sirajudin Al-Bulqini about Ibn 'Arabi and he replied immediately: 'He is a Kafir.'"

¹ Ibn Qadhi Shahbah said about him: "Al-Imam, Al-Aalim, Al-'Allamah, the reference of the writers" and Al-'Iraqi said about him: "Ash-Shaykh Al-Imam Al-Hafiz"; he authored many famous books such as *Al-Badr Al-Muneer*, *Al-I'lam bi Sharh 'Umdah Al-Ahkam* and *At-Tawdeeh li Sharh Al-Jami' As-Saheeh*.

² Ibn Nasirudin Ad-Dimashqi said about him: "Our Shaykh Al-Imam, Shaykh Al-Islam, Mujtahid of his time" and Ibn Hajar said: "Shaykh Al-Islam...Mufti of the lands."

As-Sakhawi said that 'Allamah Al-'Ayni said in his *Tarikh*:

The scholars of Egypt gave Fatwa that some matters in *Al-Fusus* are clear Kufr, and whoever says according to it and believes in it is declared Kafir. The first one who gave such a Fatwa was Shaykh Al-Islam Sirajudin Al-Bulqini, from the great Shafi'i scholars, and the knowledgeable Shaykh and ascetic Jalaludin Al-Tabani, from the great Hanafi scholars.

As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that he read from the handwritten manuscript of his teacher Qadhi Abu Al-Biqqa Salih, the son of Al-Bulqini, who gathered the Fatawa of his father, some of these Fatawa regarding Ibn 'Arabi. Among these Fatawa, Al-Bulqini was asked:

Is it permissible for someone to love Ibn 'Arabi, to praise him, to have a good opinion about him, or remaining silent about him is better? Is it permissible to hate him for Allah's sake because of what is attributed to him, even if he did not say such, and what is the consequence for the one who holds a good opinion of him, or loves him or blames and hates him?

And Al-Bulqini replied:

It is not permissible to love the mentioned person or to praise him, and one should not have a good opinion of him, because of him spreading abominable beliefs and ignominies manifested in his deceptive *Fusus*; how much corruption did he indeed insert in it! And also in his book *Al-Qubuhat Al-Halakiyah* (perishing abominations) that he called *Al-Futuhat Al-Makkiyah* (Meccan inspirations) and other books through which he became famous for his school of thought that is the most filthy (of all schools). Verily the illustrious scholars known for their nobility among the people who checked his books indicated his heresy and his evil path. It is not permissible to approve of him (Ibn 'Arabi) and to remain silent on him as it will lead to corruption in means and objectives, and lead to adhering to false beliefs. And it is obligatory to hate him for the sake of Allah (Subhanahu wa Ta'ala).

As-Sakhawi also said that he read handwritten notes of Al-Bulqini about Ibn 'Ata Illah Al-Iskandari praising Ibn 'Arabi in his book *Lataif Al-Minan*:

The author (Ibn Ata illah Al-Iskandari) of this book (*Lataif Al-Minan*) erred in describing Ibn 'Arabi as a "Arif billah" (Gnostic of Allah) as this mentioned Ibn 'Arabi is among the most ignorant people about Allah; he was an ignorant person with an abominable ignorance, and a misguided person with an extreme misguidance, none came with such kinds of misguidance and Kufr similar to what he brought, and his books are filled with such, and the scholars firm in knowledge informed us about it, and we wrote this so that

the readers who see this (saying of ibn 'Ata illah Al-Iskandari) are not misled and advice is desirable.

81) Hafiz Al-'Iraqi Ash-Shafi'i (806H)

As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that Qadhi Zaynudin 'AbdurRaheem ibn Al-Husayn Al-Kurdi Al-'Iraqi Ash-Shafi'i known as "Hafiz Al-'Iraqi" (806H) was sent some quotes of Ibn 'Arabi and was asked to give a Fatwa regarding them, and he wrote a lengthy Fatwa against Ibn 'Arabi in a booklet form. As-Sakhawi quoted this booklet in full in his *Al-Qawl Al-Munbi* and Al-Biqa'i partially in his *Tanbih Al-Ghabi*. The booklet that As-Sakhawi quoted was copied from the original by Hafiz Al-'Iraqi's son Shaykh Waliyudin, and he mentioned in it that he studied it from his father in 790H in Madeenah in the presence of Hafiz Al-Haythami and other scholars. In this Fatwa, Hafiz Al-'Iraqi wrote:

As for his saying regarding the people of Nuh: "Leave not your gods, and leave not Wadd, nor Suwa'..." he (Ibn 'Arabi) said: "Had they left them, they would have been ignorant of the Real in the measure of what they had left. The Real has a face in every object of worship; whosoever knows it knows it, and whosoever is ignorant of it is ignorant of it... The Gnostic is the one who sees Allah in everything, rather he sees Him as the source of everything." This is the speech of misguidance, Shirk, Ittihad, Ilhad (infidelity), may Allah protect us from such. He established their abandoning of idol worship, idol worship which was prohibited by Nuh, as ignorance which would make them pass by the truth according to what they abandoned. And this was their religion for which Allah drowned them in this world and will make them enter the fire in the hereafter

[(I say) I am astonished at the one who says such regarding a very small number of idols. What would he say about what is narrated in the *Sahih* from 'Abdullah ibn Mas'ud that the Prophet ﷺ entered Makkah and there were 360 idols around the Ka'bah and he started to pierce them with his stick in his hand and he would recite: "And say: "Truth has come and falsehood has vanished."]¹

¹ As-Sakhawi wrote about him: "Shaykh Al-Islam, the Hafiz of his time", Ibn Fahd wrote: "Al-Imam unique Al-'Allamah Al-Hujjah Al-Hibr An-Naqlid, authority of lands, Hafiz of Islam". He has famous books such as *Tarh At-Tathreeb fi Sharh Taqreeb* and *At-Taqyid wal Idah Takhreej Al-Ihya*.

² The part in square brackets has only been quoted by Al-Biqa'i.

Hafiz Al-'Iraqi further wrote:

As for his saying: "Musa knew the matter better than Harun because by his knowledge he knew the One the people of the Calf worshipped since Allah decreed that only H would be worshipped. When Allah decrees something, it must occur..." This speech constitutes Kufr of its author from different perspectives;

First: He attributed to Musa ~~ع~~ that he was pleased with his people's worship of the calf.

Second: His taking as evidence His speech (Ta'ala): "Your Lord has done Qadha (decreed) that you should not worship but Him" (17:23) to mean: He predetermined that none would be worshiped except Him, and that the one who worships an idol worships Him.

Third: That Musa ~~ع~~ blamed his brother Harun ~~ع~~ for objecting to what happened, and this is a lie upon Musa and a denial of what Allah said about Musa that he was angered with their worship of the calf.

Fourth: His saying: "The Gnostic is the one who sees Allah in everything, rather he sees Him as the source of everything", so he established the calf as the source ('Ayn) of Al-Ilah Al-Ma'bud (the worshiped Divinity). The one who hears such a speech should be shocked at this daring which cannot come from anyone who has an atom of Eman in his heart...

This claimant (Ibn 'Arabi) opposing Allah, His Messengers and all believers came among those who believe in the worship of the calf and those who declare their actions to be correct, and he made it clear that they are among the Gnostics by his saying: "The Gnostic is the one who sees Allah in everything, rather he sees Him as the source of everything", and there is no doubt that the polytheism of such a person is worse than the polytheism of the Jews and Christians...

82) Ahmad ibn Ibrahim Az-Zabeedi (806H)

As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that Abul 'Abbas Ahmad ibn Ibrahim Al-Yamani Az-Zabeedi¹ wrote a nice poem against Ibn Ar-Radad and the creed of Ibn 'Arabi. Ibn Ar-Radad was a misguided Sufi who was spreading the doctrine of Ibn 'Arabi in Yemen.

¹ Al-Ahdal wrote about him: "He was a Faqeeh, expert in Fiqh, a Nahwi, a Lughawi, a Mufassir, a Muhaddith, and he had complete knowledge of narrators, history and biographies, and he had a strong hand in fundamentals of the religion"

83) 'Isa ibn Hajjaj As-Sa'di (807H)

As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that 'Isa ibn Hajjaj As-Sa'di Al-Qahiri was among those who disparaged Ibn 'Arabi.

84) 'Hafiz Al-Haythami Ash-Shafi'i (807H)

As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that Hafiz 'Ali ibn Abi Bakr Al-Haythami¹, author of the famous *Majma' Az-Zawa'id*, also wrote the Fatwa of Hafiz Al-'Iraqi against Ibn 'Arabi, and he was present in Madeenah when Hafiz Al-'Iraqee was teaching it.

85) Ibn Khaldun Al-Maliki (808H)

As-Sakhawi mentioned that Qadhi 'AbdurRahman ibn Muhammad Al-Maliki known as "Ibn Khaldun" was asked about a person in Alexandria who wanted to burn *Al-Fusus* because of the misguidance in it and another person opposed him saying that Abul Hasan Ash-Shazili praised Ibn 'Arabi, so what should be done? Ibn Khaldun replied in a Fatwa, as it was read to him by 'Allamah Najmudin Al-Bahili Al-Hanafi, and Ibn Khaldun established this at the end with his signature.

In the beginning of his Fatwa, Ibn Kahldun said that the Sufis were divided in two groups: One group of early Sufis who followed the way of the Salaf in worshiping Allah alone through prescribed acts of worship, and a second group of late Sufis who secluded themselves and started to get intoxicated, falling into ecstasy and innovations appeared among them. After further describing the state of the second category, Ibn Khaldun wrote:

Then rose among their path the belief of Hulul and Al-Wahdah Al-Mutlaqah (absolute unity), and the apparent meaning of this is clear Kufr, Allah is elevated of what they attribute to Him...They established the Qutb and the Abdal according to what the Rafidah (Shi'ah) say regarding the infallible Imam and his descendants...

And among these Sufis are Ibn 'Arabi, ibn Sab'iin, ibn Barrajan and their followers who walk on their footsteps. And they have many books which they circulate among themselves that are filled with clear Kufr, reprehensible

¹ As-Sakhawi wrote about him: "Al-Hafiz Az-Zahid" and he was married to Hafiz Al-'Iraqi's eldest daughter.

innovations and Taweel (extrapolation) of apparent meanings to the furthest and ugliest meanings...

And the praise of anyone having good opinion of these (Sufis) is not an evidence, even if the one who praises reaches whatever virtue he can, because the Book and the Sunnah are greater in virtue and as a witness compared to anyone else...

As for the ruling on these books containing such misguiding beliefs and what is found written by the hand of people about this such as *Al-Fusus* and *Al-Futuhat* of Ibn 'Arabi, *Al-Budd* of Ibn Sab'iin, *Khal' An-Na'layn* of Ibn Qasi, *'Ayn Al-Yaqeen* of ibn Barrajan and the many poems of Ibn Al-Faridh and Al-'Afeef At-Tilmisani and those similar to them that deserve to be attached to these books, likewise the commentary of Ibn Al-Farghani of the *Qaseedah At-Taaiyah* from the poems of Ibn Al-Faridh, the ruling on all of these books and those similar to them, is that wherever they are found, they should be destroyed by burning them or by being washed with water until the signs of writing disappear, because of the general benefits in the religion in suppressing such misguided beliefs out of fear that they misguide whoever reads them... and for me when I saw in the Madhab (Maliki) that books of Magic should be burned because of the Kufr and evil that raises from them, the ruling is the same for these, and the rulers, may Allah help them, should be informed of such (books) as they have the power to do such.

Ibn Khaldun wrote in his *Muqqadimah* with small changes:

Then these late Sufis speaking about Kashf (unveiling) and what is above senses exaggerated in this, and many of them went towards the creed of Hulul and Wahdah (unity) as we have pointed to, and they filled papers with it such as Al-Harawi in his book *Al-Maqamat* and others, and he was followed by Ibn 'Arabi, Ibn Sab'iin and their students Ibn Al-'Afeef, Ibn Al-Faridh and Najm Al-Israeli in their poems. Their predecessors used to mix with the Isma'eelis who came after the Rafidah and who also believe in Hulul and the divinity of their Imams, adopting thus a religion not known before, and both schools of thought took from each other and their speech became common and their creeds resembled each other.

86) Shamsudin Al-'Ayzari Ash-Shafi'i (808H)

Shamsudin Muhammad ibn Muhammad Al-'Ayzari Ash-Shafi'i¹ was among the scholars who declared Ibn 'Arabi to be a Kafir and he wrote a book against *Al-Fusus* entitled *Tasawurat An-Nusus 'ala Tahawurat Al-Fusus* (The assaults of the texts against the excesses of *Al-Fusus*). He also gathered the sayings of scholars on the Takfeer of Ibn 'Arabi in his *Al-Fatawa Al-Muntasharah*.

As-Sakhawi in his *Al-Qawl Al-Munbi* and Al-Biqa'i in his *Tanbih Al-Ghabi* quoted from the Fatawa of Al-'Ayzari that he was asked about Ibn 'Arabi and he replied about *Al-Fusus*:

The scholars said: All of what is in it is Kufr, as it is revolving around the creed of Ittihad, and he is among the extreme Sufis warned against, and they are of two kinds:

First: the Hululiyah, those who believe in the Hulul of the Creator in the creation.

Second: the Ittihdadiyah, they do not believe in distinctions in the creation, rather for them the universe is Allah.

And both groups declare each other to be Kafir, and the people of truth declare them both to be Kafir.

Then Al-'Ayzari mentioned Ibn 'Arabi, Ibn Hud, At-Tilmisani, As-Sadr Ar-Rumi and As-Suhrawardi and said:

A group of late scholars attributed the creed of Hulul and Ittihad to these, such as Shaykh Izudin ibn AbdisSalam, Ibn as-Salah, Ibn Daqiq Al-'Eed, Ibn Taymiyah, Al-Dhahabi, Ibn Katheer, Abu Hayyan, Az-Zayn Al-Kattani, At-Taqi As-Subki, and four judges declared them to be Kafir: Badr ibn Jama'ah, Az-Zayn Al-Hanafi, Ash-Sharf Az-Zawawi and As-Sa'd Al-Harthi Al-Hanbali...

87) Ibn Al-Khayat Ash-Shafi'i (811H)

Radiyudin Abu Bakr ibn Muhammad Ash-Shafi'i Al-Yamani known as "Ibn Al-Khayat"² was also among those doing Takfeer of Ibn 'Arabi as told by Taqi Al-Fasi, As-Sakhawi, Al-Maqbali and Ash-Shawkani. He authored a *Juzz* in which he declared that it was forbidden to read the books of Ibn 'Arabi. He also wrote a Fatwa against Ibn 'Arabi refuting Al-Majd Al-Fayrozabadi, who was first

¹ As-Sakhawi wrote about him: "Al-'Allamah, author of books in different sciences"

² As-Sakhawi wrote about him: "Al-Faqeeh, Al-Imam, Al-'Allamah, the brave, and leadership in Fiqh went to him in Yemen."

defending Ibn 'Arabi. Al-Fayrozabadi replied to him in a booklet and Ibn Al-Khayat replied back in a booklet double its size.

88) 'Ali ibn Al-Hasan Al-Khazraji Az-Zabeedi (812H)

Shaykh Abul Hasan 'Ali ibn Al-Hasan Al-Khazraji Az-Zabeedi, the historian of Yemen, also condemned Ibn 'Arabi. As-Sakhawi said in his *Al-Qawl Al-Munbi* that he read in the Shaykh's handwritten manuscript in the mention of Abu Bakr Muhammad ibn 'Umar Al-Yahyawi Al-Yamani Ash-Shafi'i that Al-Yahyawi would believe in the books of Ibn 'Arabi, and Shaykh Ali ibn Al-Hasan Az-Zabeedi said that all scholars objected to him, as Ibn 'Arabi has a strange beliefs, among which that Pharaoh died upon correct Islam, and many others that are famous in his books, and the leaders of the jurists objected to him.

89) Nurudin Al-Adamiy Ash-Shafi'i (813H)

As-Sakhawi said in his *Al-Qawl Al-Munbi* regarding Nurudin Abul Hasan 'Ali ibn Ahmad Ash-Shafi'i known as "Al-Adamiy": "He would oppose his teacher (Al-Wali Al-Malawi) in his leaning towards Ibn 'Arabi."

90) Shihabudin Ahmad An-Nashiri Ash-Shafi'i (815H)

Shihabudin Ahmad ibn Abi Bakr An-Nashiri Az-Zabeedi Ash-Shafi'i², the judge of Zabeed, authored a book against Ibn 'Arabi and he is among those who do Takfeer of Ibn 'Arabi as reported in *Aqd Ath-Thameen*, *Al-Qawl Al-Munbi* and others. Hafiz ibn Hajar wrote in *Inba Al-Ghumar* (2/525):

He was very vehement in his disparagement of the Sufis of Zabeed who lean to the speech of Ibn 'Arabi, and he would quote a lot from the people he would refute and he gathered thus many things in showing the falsehood of his (Ibn 'Arabi's) school of thought and to prove that his creed is baseless. I met him in Zabeed, what a great Shaykh he was!

¹ Ibn Hajar wrote about him: "He was a 'Aalim in Fiqh, Tafseer, and etiquettes of Sufis."

² As-Sakhawi wrote about him: "He was an active 'Aalim, a complete Faqeeh...very strong in memorisation and expert in Fiqh and its details."

Al-Ahdal said in his *Kashf Al-Ghita* about the spread of Ibn Arabi's sayings in Zabeed:

When their sayings in their songs, gatherings and speeches became famous with what is in the books of Ibn 'Arabi, the Qadhi Allamah Mufti of Zabeed of that time Ahmad ibn Abi Bakr An-Nashiri gave of a Fatwa of their Takfeer absolutely, and he would declare them apostates and consider their marriages as void, according to what trustworthy people reported.

91) Al-Ba'uni Ash-Shafi'i (816H)

As-Sakhawi said in his *Al-Qawl Al-Munbi* that Ahmad ibn Nasir Al-Maqdisi Al-Ba'uni Ash-Shafi'i, Khateeb of the Omeyade mosque in Damascus, first had a good opinion of Ibn 'Arabi until he read *Al-Fusus* and afterwards, he had aversion for it and wrote some notes on it.

92) Jamaludin Al-'Awadi Ash-Shafi'i (816H)

As-Sakhawi mentioned a group of scholars who disparaged Ibn 'Arabi and said after about Jamaludin Muhammad ibn 'Umar Al-'Awadi Al-Yamani Ash-Shafi'i²: "He has a small book in this meaning" meaning in refutation of Ibn 'Arabi.

93) Az-Zayn Al-Maraghi Ash-Shafi'i (816H)

As-Sakhawi wrote in his *Al-Qawl Al-Munbi* regarding Az-Zayn Abu Bakr ibn Al-Husayn Al-Maraghi Ash-Shafi'i³: "He quoted in (the chapter of) *Al-Wasiyah* in his commentary of *Al-Manhaj* the precedent speech of As-Subki and he relied upon it and agreed with it." As Subki said in his commentary of *Al-Manhaj* of An-Nawawi regarding Ibn 'Arabi and others, as quoted previously: "These are ignorant and misguided people, exiting from the way of Islam (Kharijuna 'an Tariqatil Islam)."

¹ As-Sakhawi wrote about him: "He was an Imam, pious, fearful, noble"

² Ibn Hajar wrote about him: "Al-Faqeeh...he was busy in his country, became famous, gave Fatawa and taught, people benefited from him and his students increased, then he took the position of judge in his country..."

³ As-Sakhawi wrote about him: "Great scholar, last Musnid of the world."

94) Majdudin Al-Fayrozabadi (817H)

Majdudin Muhammad ibn Ya'qub Ash-Shirazi Ash-Shafi'i Al-Fayrozabadi', author of the famous dictionary *Al-Qamus Al-Muhib*, was first among the defenders of Ibn 'Arabi and he would quote from him in his Sharh of *Sahih Al-Bukhari*, and Ibn Al-Khayat and ibn Al-Muqri refuted him for this, and he later returned from this. Hafiz ibn Hajar wrote in his *Inba Al-Ghumr* (3/48-49): "When I gathered with Shaykh Majdudin, he manifested to me objection to the speech of Ibn 'Arabi and disparaged him." Hafiz ibn Hajar also wrote in a footnote to *Ad-Durar Al-Kaminah* (240):

When I gathered with Shaykh Isma'eel (Al-Jabarti, an adept of Ibn 'Arabi), he asked me about the opinion of our scholars (meaning Shafi'i scholars) on Ibn 'Arabi. I replied to him from what I knew and he was not pleased with it. When I gathered with our Shaykh Majdudin, I mentioned this to him and he freed himself of the sayings of Ibn 'Arabi and he agreed with me in what I attributed to him.

95) Muhammad ibn 'Umar ibn Shaw'an Al-Hanafi (817H)

As-Sakhawi mentioned in *Al-Qawl Al-Munbi* that Al-'Afeef 'Uthman ibn 'Umar An-Nashiri wrote in the mention of Ahmad An-Nashiri:

He had many disputes with the Sufis of Zabeed when he objected to their songs for their forbidden contents and to their devotion to the book *Al-Fusus* for what it contains of apparent Kufr... and among those who agreed with Shihab (Ahmad An-Nashiri) were the jurists proficient in sciences, Muhammad ibn 'Umar ibn Shaw'an Al-Hanafi', but they would hide fearing trials, and the jurist Muhammad ibn 'Ali known as Ibn Nurudin Al-Muzi'i, as he was very vehement in his objection to Ibn Arabi and his group.

96) Zaynudin An-Nahriri Al-Maliki (818H)

Hafiz As-Sakhawi quoted in his *Al-Qawl Al-Munbi* that Zaynudin Khalf ibn Abi Bakr An-Nahriri Al-Misri Al-Maliki³ quoted the speech of Al-Akhna'i Al-Maliki:

¹ Al-Fasi wrote about him: "Al-'Allamah, Al-Lughawi, judge of judges in the land of Yemen", As-Sakhawi said: "Al-'Allamah, Imam of the Lughawieen without any dispute."

² As-Sakhawi said about him: "Al-Faqeeh Al-'Allamah."

³ Ibn Hajar wrote about him: "Excelling in Fiqh...he gave Fatawa and taught."

One could not find the books of Ibn 'Arabi in Egypt and Alexandria, none could be seen with them, and whenever someone was seen with his books, they would be taken from him and burned and the person would be blamed, and if it appears that he believed in them, he would be killed.

And then Zaynudin An-Nahriri said:

Once the book *Al-Fusus* was found in the market of books, it was confiscated and burned. A rope was attached to it and it was dragged in the street with the people around it until it reached the Qadhi Al-Qudhat, and thus it was burned.

97) Ahmad ibn 'AbduSamad Ash-Shu'ubi

As-Sakhawi said about Ahmad ibn 'AbduSamad Ash-Shu'ubi in his *Al-Qawl Al-Munbi*: "He was among those who declared Al-Karmani to be Kafir because of his belief in the sayings of Ibn 'Arabi." This Al-Karmani is Muhammad ibn Mahmud ibn Mas'ud from Yemen. As-Sakhawi said: "He was among the leaders of the Ittihadiyah and from the defenders of Ibn 'Arabi." Al-Ahdal said about Al-Karmani: "He was among their most extreme and most repugnant." As-Sakhawi further said about Al-Karmani:

The jurists of Zabeed gave Fatwa of his apostasy. He came to the Majlis of the law and manifested repentance and returned to the Deen of Islam. Conditions of boycotting books of Ibn 'Arabi were put on him and a statement was written and he read it on the Minbar of Al-Jami' (mosque) in Zabeed.

98) Taghri Barmash Al-Qahiri Al-Hanafi (823H)

Taqiyudin Al-Fasi wrote about Taghri Barmash ibn Yusuf At-Turkmani Al-Qahiri Al-Hanafi¹ in *'Aqd Ath-Thameen*:

He would go to the utmost in his blame of Ibn 'Arabi and his followers. Sometimes he would destroy some of his books by defacing them (in water) or by burning them, and sometimes he would attach *Al-Fusus* to the tail of a dog as it is said. He had asked our Shaykh Shaykh Al-Islam Sirajudin Al-Bulqini and other great scholars of the four Madhaib in Cairo about Ibn

¹ ibn Taghri Bardi wrote: "He was a noble Faqeeh"

'Arabi and his books, and they gave him a Fatwa condemning Ibn 'Arabi and his books and allowing their destruction. So he would openly condemn Ibn 'Arabi, his followers and books, and he would repeat this time-after-time.

Hafiz ibn Hajar wrote about him in *Inba Al-Ghumar* (3/228):

He would increase his disparagement of Ibn 'Arabi and others of the Sufis of philosophy, and he would go to the utmost in this until he would burn as many books he could find of Ibn 'Arabi. And once he attached the book *Al-Fusus* to the tail of a dog.

Ibn Al-Muqri also hinted at this in one of his poems against Ibn 'Arabi:

Ask those who come from Egypt, did it came to your hearing once the mention of *Al-Fusus*? ...Yes, a truthful person from Egypt replied: "I saw it turning around the neck of a dog and being dragged by order of the judges of the Deen in order to remove from the Deen what is harmful and what should be avoided."

As-Sakhawi said in his *Al-Qawl Al-Munbi*: "He once attached it (*Al-Fusus*) to the tail of a dog, and he had extreme fervour in burning whatever he could find from the books of its author.

99) Ibn Nurudin Al-Muzi'i Ash-Shafi'i (825H)

Al-Ahdal said about Muhammad ibn 'Ali ibn Nurudin Ash-Shafi'i known as "Ibn Nurudin Al-Muzi'i":

Ibn Nurudin preceded the jurists of his time in verifying the condition of Ibn 'Arabi by reading *Al-Fusus* and others of his books and books of fundamentals of the religion, and he wrote an entire volume in refutation of *Al-Fusus* in which he gathered his quotes and proofs of his misguidance, may Allah reward him!

The name of this book is *Kashf Az-Zulmah 'an Hazihhi Ummah* (unveiling the darkness from this ummah) as mentioned by As-Sakhawi in his *Al-Qawl Al-Munbi*, Al-Barihi in his *Tarikh* (272), Mulla Ali Al-Qari in his *Ar-Rad 'ala Qaailiin bi Wahdatil Wujud* and *Furr Al-'Awn*. As-Sakhawi said about this book:

¹ Al-Barihi wrote about him: "Al-Imam, Al-'Allamah, the pride of Yemen" and As-Sakhawi wrote: "Al-Imam Al-Usuli"

He went to the utmost in detailing his Kufr and infidelity in the religion, and that he (Ibn 'Arabi) sometimes leaned towards the Christians, and sometimes adds to them, and he clarified that he (Ibn 'Arabi) took his doctrine from Ibn Sina and the philosophers.

Also As-Sakhawi said that Al-Muzi'i would call *Al-Fusus* as *Al-Ghusus* (choked food). Al-Ahdal and As-Sakhawi mentioned that Al-Muwzi'i and Ibn Al-Khayat assisted Shihabduin Ahmad An-Nashiri in his refutation of the followers of Ibn 'Arabi in Yemen. Also he supported Ibn Al-Muqri and faced trials due to this as the Sufi Ibn Ar-Raddad, who was a judge in Zabeed and close to the ruler, tried to get Al-Muzi'i expelled from Yemen, but Al-Muzi'i remained steadfast in his refutation of Ibn Ar-Raddad and Ibn 'Arabi.

100) Abu Zur'ah ibn Al-'Iraqi (826H)

Al-Qadhi Abu Zur'ah Waliyudin Ahmad ibn AbdurRaheem Al-'Iraqi Ash-Shafi'i known as "Ibn Al-'Iraqi", the son of Hafiz Al-'Iraqi, copied the Fatwa of his father against Ibn 'Arabi, as mentioned previously. Hafiz As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that he saw some handwritten notes of Ibn Al-'Iraqi on a manuscript of the book *Tahzeer An-Nabeeh wal Ghabi minal Iftinan bi Ibn 'Arabi* of Taqiyudin Al-Fasi, in which Ibn Al-'Iraqi wrote: "I read what our companion Al-Hafiz Al-'Allamah Al-Muhaqqiq Taqiyudin compiled, and how excellent is what he compiled! He indeed cured the chests in what he did..."

Also Hafiz As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* a Fatwa of Ibn Al-'Iraqi in which he said:

As for Ibn 'Arabi, there is no doubt that his famous book *Al-Fusus* contains clear Kufr which cannot be disputed, and likewise his *Futuhat Al-Makkiyah*, and if they authentically originated from him and he remained as such up to his death, he is a Kafir residing forever in hellfire without any doubt...

101) Ibn Damamini Al-Maliki (827H)

As-Sakhawi mentioned Badrudin Muhammad ibn Abi Bakr Al-Maliki Al-Iskandari known as "Ibn Damamini"¹ among those who would condemn Ibn

¹ Ibn Fahd wrote about him: "Al-Imam, Al-'Allamah, unique, Al-Hafiz" and ibn hajar said: "Al-Imam, Al-Hafiz, Shaykh Al-Islam."

² As-Sakhawi said about him: "Al-'Allamah An-Nahwi."

'Arabi, and he mentioned, quoting from the *Tarikh* of Al-Ahdal, that he would refute the Sufis of Zabeed and the judge Ibn Ar-Raddad, who was spreading the doctrine of Ibn 'Arabi.

102) Qadhi Ad-Dafari Al-Maliki (828H)

Hafiz As-Sakhawi wrote in his *Al-Qawl Al-Munbi* about Qadhi Abu 'Abdillah Shamsudin Muhammad ibn Ahmad Ad-Dafari Al-Maliki:

He was among those who stood against some of his (Ibn 'Arabi) followers, and he would increase his requests of Fatwa from the scholars of the Madhabs of his time against him, and he gathered their letters agreeing with him in condemning him, and he confronted Ash-Shams Al-Bisati, when he (Ad-Dafari) stopped him copying (the books of Ibn 'Arabi) by Takfeer as it would transmit to others, and what is similar to it, something forbidden, and he remained in conflict with him (Al-Bisati) until he died without abandoning his disparagement of him.

103) Muhammad ibn Ibrahim Az-Zahiri (830)

Hafiz ibn Hajar wrote in his *Inba Al-Ghumar* (3/392-393) in the mention of Muhammad ibn Ibrahim Ad-Dimashqi Al-Bashtaki Az-Zahiri²:

He accompanied Shaykh Al-Kazruni for a period, and he copied for him many books of Ibn 'Arabi, then he repented from this after his death (Al-Kazruni's death) and he became a caller to the disparagement of the sayings of Ibn 'Arabi.

Ibn Hajar also wrote in a footnote to *Ad-Durar Al-Kaminah* (309-310): "He was increasing his refutation of Sufis leaning towards the sayings of Ibn 'Arabi."

¹ As-Sakhawi said: "Our Shaykh Ibn Hajar described him as Shaykh, Imam, 'Allamah and best in the field of judge."

² As-Sakhawi said about him: "Al-'Allamah, unique, Imam of Adab."

104) Taqiyudin Al-Fasi Al-Maliki (832H)

Taqiyudin Muhammad ibn Ahmad Al-Maliki Al-Fasi¹, the historian of Makkah, mentioned Ibn 'Arabi in his book *Al-Aqd Ath-Thameen fi Tarikh Al-Balad Al-Ameen* and he mentioned more than 20 scholars declaring him to be Kafir. He also wrote an epistle against Ibn 'Arabi entitled *Tahzeer An-Nabeeh wal Ghabi minal Iftinan bi Ibn 'Arabi* (warning to the sagacious and ignoramus from the trial of Ibn 'Arabi). Ahmad ibn AbdurRaheem Al-'Iraqi praised this epistle as mentioned before, and Hafiz ibn Hajar as well agreed with Al-'Iraqi. Al-Fasi said in *Al-Aqd Ath-Thameen*:

Shaykh Taqiyudin ibn Taymiyah Al-Hanbali showed the condition of the people of Wahdah (unity of existence) and the condition of Ibn 'Arabi in particular, and he made manifest some of the Kufr in his speech, and a group of great scholars of his time among Shafi'iyah, Malikiyah, and Hannabilah agreed with him in his Takfeer when they were asked about it.

Then Al-Fasi mentioned Al-'Izz ibn AbdisSalam's famous saying against Ibn 'Arabi and he clarified that what is narrated by 'Abdullah ibn As'ad Al-Yafi'i in his book *Al-Irshad Al-Tatreez* that Al-'Izz ibn AbdisSalam was asked about the Qutb and he pointed towards Ibn 'Arabi, that this is without Isnad (chain of narration), and it is obligatory to reject such a saying and act on the speech whose Isnad is authentic. Also Al-Fasi said that if ever this narration without Isnad of Al-'Izz was to be authentic, it would be abrogated as Al-'Izz pointing towards Ibn 'Arabi was told to happen in Damascus, and Shaykh 'Izz opposed the ruler there for giving the castle of Shaqeef to European foreigners, and he was removed from the chair of Khateeb in Damascus and was imprisoned, and then when freed, he went to Egypt and became Khateeb there, and there Ibn Daqeeq Al-'Eed studied under him in Egypt after the death of Ibn 'Arabi and he narrated the blame of Al-'Izz on Ibn 'Arabi, so the narration of Ibn Daqeeq Al-'Eed in all cases would be the final word.

As-Sakhawi mentioned that Al-Fasi in his epistle said that Ibn 'Arabi lied in his claim that the Prophet ﷺ told him in a dream to bring *Al-Fusus* to the people, that he is a filthy Shaykh denying all Books and Prophets, that he and his followers are misguided and exiting the religion of Islam, and that there is no extrapolation to his speech and many other similar statements.

¹ As-Sakhawi said about him: "He was an Imam, 'Allamah, Faqeeh and Hafiz."

105) Qasim ibn 'Umar Ad-Damati Al-Yamani (832H)

Al-Ahdal said in his *Tarikh* about Qasim ibn 'Umar Ad-Damati¹: "He was stern in his refutation of the innovators Sufis and especially the people of the way of Ibn 'Arabi." Al-Ahdal further said:

The jurists of Ta'izz and Zabeed replied by declaring apostate anyone who is satisfied with these sayings of Ibn 'Arabi mentioned before, and to apply the ruling of apostates on them, and the scholars of Ta'izz who were asked for fatwa on that day were a group such as Ad-Damati and Al-Kahili and others, and their Fatawa agreed on this.

106) Shaykh Al-Muqrin Ibn Al-Jazari Ash-Shafi'i (833H)

As-Sakhawi in his *Al-Qawl Al-Munbi*, Al-Biqa'i in his *Tanbih Al-Ghabi*, Al-Ahdal in his *Kashf Al-Ghita*, Mulla Ali Al-Qari in his *Furr Al-'Awn* and *Ar-Rad 'ala Qaaileen bi Wahdatil Wujud* mentioned that Sharfudin Isma'eel known as "Ibn Al-Muqrin" asked Abul Khayr Muhammad ibn Muhammad Ash-Shafi'i, known as "Ibn Al-Jazari"², Shaykh Al-Muqrin, when he came to Yemen in 828H about Ibn 'Arabi. Ibn Al-Jazari replied in a Fatwa in which he said:

All praises belong to Allah! All success comes from Allah! Yes, it is obligatory for the kings of Islam and successors (Khulafa) of the Messengers from all lands and for the scholars and rulers who have the capacity to order good and forbid evil to destroy books that oppose the apparent meaning of the pure Sharee'ah, from the books quoted and others, and they should prohibit one from looking at them or being busy with them, with clear forbiddance (Tahreem) and not mere dislike (Karahah), and one should not look at the speech of the one who says: "These sayings that oppose the apparent meaning (of the Sharee'ah) should be extrapolated", the one who says this is erroneous, how can we extrapolate the speech of the person who says: "The Lord is Truth and the slave is Truth, I wish that I knew which was the one required to carry out the required duties. If you were to say the servant, then this one is Lord, or if I were to say the Lord, then how can that be required for Him?"³

¹ Al-Barihi said: "He was a noble Imam."

² As-Sakhawi said about him: "Al-Hafiz, shaykh of Quraa" and As-Suyuti said: "Al-Hafiz Al-Muqrin, the Shaykh of Quraa of his time."

³ See *Al-Futuhat Al-Makkiyah* (1/42) and (8/224).

And the person who says: "The person who worshiped only worshiped Allah, as He indeed said: 'Your Lord has decreed that you not worship save Him...' (Al-Isra (17):23)"...

And likewise for his saying regarding Pharaoh: "So Allah took him pure and purified. There was no impurity in him" while Allah (Ta'ala) said: "So we seized him and his hosts, and we threw them all into the sea (and drowned them). So behold what was the end of the wrong-doers. And we made them leaders inviting to the fire, and on the day of resurrection, they will not be helped. And we made a curse to follow them in this world, and on the day of resurrection, they will be among the despised one." (Al-Qasas: 40-42)...

And his sayings opposing the apparent meaning of the pure Sharee'ah are many, and most of them are self-contradictory, and the one who sees the book *Al-Futuhat* will see great matters in it...And the person who is such, it is not permissible to read his speech, so what to say about quoting it?

His blind followers and those who have a good opinion of him are divided in two groups: Either he has a pure interior belief and does not comprehend the meaning of his speech and considers him as a Sufi, his efforts were told to him so he holds a good opinion about him. Or he is a heretic Ibahi (declaring Haram as Halal) believer in the creed of Hulul and unity of existence, and used his speech as a tool and manifests Islam and following the noble science, while in reality he does not believe in it.

I had discussions with many of their scholars and it ended up with me saying: "Gather for me your saying with the Takleef (prescription of laws), and how can the first (your saying) follow the second (Takleef)?" And there is no doubt that the people of his time are more knowledgeable than others.

Our Shaykh the Imam author Shaykh Al-Islam, one my eyes have seen none similar to him, 'Imadudin Isma'eel ibn 'Umar ibn Katheer, said to me on many occasions: Shaykh Al-Islam 'Allamah Qadhi Al-Qudhat Taqiyudin Abul Hasan 'Ali ibn 'AbdilKafi As-Subki said to me: Shaykh Al-'Allamah teacher of my teachers Qadhi Al-Qudhat 'Alaudin 'Ali ibn Isma'eel Al-Qunawi said to me: Shaykh Al-Islam Qadhi Al-Qudhat Taqiyudin Abul Fath Muhammad ibn 'Ali Al-Qushayri known as Ibn Daqeeq Al-'Eed said at the end of his life: "I did not speak for 40 years except that I worked out an answer in front of Allah (Ta'ala)." He said: "I asked our Shaykh Sultan Al-Ulama 'Izzudin ibn 'AbdisSalam As-Sulami Ad-Dimashqi about Ibn 'Arabi and he said: "An evil Shaykh and a great liar, he opined the universe was ancient (meaning pre-existent) and he did not consider other peoples' private parts to be forbidden". This is how our Shaykh Ibn Katheer narrated to us..."

In conclusion, what I say, believe in and what I have heard from my teachers, who are a Hujjah (proof) for me in front of Allah: this person, if this speech is authentically attributed to him, among his speech in his books that

oppose the pure laws, and he said such in a state of possessing his reason, and he died believing in the apparent meaning of it, then he is filthier than the Jews and the Christians, as they do not declare it permissible to say such, and only the speech of Al-Ma'sum (infallible, meaning the Prophet ﷺ) is extrapolated, and if we were to open the topic of extrapolation for every speech whose apparent meaning is Kufr, there would be no Kafir upon earth, despite the fact that he said in his *Futuhat*: "This is my speech upon its apparent meaning, it is not permissible to extrapolate it" and similar to this...

107) Nizamudin As-Sirami Al-Hanafi (833H)

Hafiz As-Sakhawi wrote in his *Ad-Daw Al-Laami'* (10/266) about Nizamudin Yahya ibn Yusuf As-Sirami Al-Hanafi: "He wrote on some relevant places of the book *Al-Futuhat* or *Al-Fusus* of Ibn 'Arabi some notes unveiling the falsity of his creed." Then As-Sakhawi said he found Nizamudin As-Sirami's notes on a manuscript of *Al-Fusus* written by Dawud ibn Mahmud Al-Qaysari and As-Sakhawi said this manuscript was now in the possession of Ibn Ash-Shahnah.

Al-Qaysari (751H) was a student of AburRazaq Al-Qashani, who was a student of Al-Jandi, who was student of Sadr Al-Qunawi, the main student of Ibn 'Arabi and he also has a commentary of *Fusus Al-Hikam*, showing that this book and his words are accepted by the followers of Ibn 'Arabi and they never claimed that some additions were done to it, rather they established each word of it. As-Sakhawi in his *Al-Qawl Al-Munbi* mentioned these notes of Nizamudin As-Sirami, which were 11. Among these notes, when Ibn 'Arabi said: "So the knowledge of those who know Allah is what Nuh indicated in respect to his people by praising them through blame", As-Sirami commented:

Look at this misguided person who misguides others, how great is his ignorance! How could the people of Nuh be punished with fire if they had accepted his call in action and he praised them secretly?

As for Ibn 'Arabi's saying: "In their deception they said, Leave not your gods, and leave not Wadd, nor Suwa', Yaguth, Ya'uq, or Nasr. Had they left them, they would have been ignorant of the real in the measure of what they had left. The real has a face in every object of worship; whosoever knows it knows it, and whosoever is ignorant of it is ignorant of it. For the Muhammadan, Your Lord has decreed that you shall worship only Him, that is to say, He decided."

¹ As-Sakhawi wrote about him: "Al-Allamah"

As-Sirami wrote after it:

Look at this ignorant one who has been fooled by Shaytan in his insinuations, imagination and steps, how he established divinity (Al-Uluhiyah) for the idols and he established the people of Nuh عليه السلام as desiring the worship of Allah (Ta'ala) through their worship of them, so they were prohibited from abandoning them while they were rude people, none of this crossed their minds, and they were prohibited from abandoning them (for Ibn 'Arabi) even if it was pure Kufr and clear Shirk. If idol worship was to be worship of Allah, they would not have faced severe punishment and the Prophet صلوات الله عليه وآله وسلام would not have made efforts in breaking them and killing those who worshiped them, rather he would have made it clear to them that their worshiped one is Allah (Ta'ala), and by worshiping them, they worship Him (Ta'ala)! May Allah protect us and all Muslims from this deviation from the path of guidance and guide us to the correct path!

108) Zaynudin Al-Ansari As-Shafi'i (833H)

As-Sakhawi said in his *Al-Qawl Al-Munbi* about Zaynudin Abu Bakr ibn 'Umar Al-Ansari Al-Khazraji Ash-Shafi'i:

He clearly disparaged Ibn 'Arabi, and would scare away people from reading his books or believe in his sayings. This is why he opposed Khaleefah Al-Maghribi who was famous for leaning towards him and his doctrine, as Al-'Izz As-Sinbati informed me.

Al-Biqa'i wrote in his *'Unwan Az-Zaman* about Khaleefah Al-Maghribi (833H): "He was an innovator, a liar, who read much of the speech of Ibn 'Arabi such as *Al-Fusus* until he died upon this in Al-Quds. Al-Biqa'i said in his *Tanbih Al-Ghabî* that Zaynudin Al-Ansari was among those who were present in the debate between Al-'Ala Al-Bukhari and Al-Bisati regarding the Takfeer of Ibn 'Arabi, and he agreed with 'Ala Al-Bukhari on the Takfeer of Ibn 'Arabi.

109) Sadrudin Ibn Al-'Ajami Al-Hanafi (833H)

As-Sakhawi wrote about Sadrudin Ahmad ibn Mahmud Al-Hanafi known as "Ibn Al-'Ajami": "Shaykh 'Izudin As-Sinbati said to him that he (Ibn Al-'Ajami) was

¹ Ibn Qadhi Shahbah wrote about him: "Ash-Shaykh Al-'Aalim."

² Ibn Hajar said about him: "Al-'Allamah."

among those who stood against this group, as he was exhorting Al-'Ala Al-Bukhari (to confront them)."

110) Ibrahim Al-Itkawi Ash-Shafi'i (834H)

As-Sakhawi wrote in his *Daw Al-Lami'* (1/113) about Ibrahim ibn 'Umar Al-Itkawi Ash-Shafi'i: "He warned against the books of Ibn 'Arabi and would scare the people away from them."

111) Qadhi Shamsudin ibn Al-Fanari Al-Hanafi (834H)

As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* from Ibn Hajar about Qadhi Shamsudin Muhammad ibn Hamzah Al-Hanafi, known as "Ibn Al-Fanari": "He would sometimes defend the speech of Ibn 'Arabi but when I showed to him some of his speech, he felt disturbed and said: 'This is clear Kufr, if it is proven from him.'"

112) Hasan ibn Muhammad Ash-Shafi'i (834H)

As-Sakhawi wrote in his *Al-Qawl Al-Munbi* about Abu Muhammad Hasan ibn Muhammad Al-Yamani Ash-Shafi'i²:

He was among the companions of Ash-Sharf ibn Al-Muqri, among those who agreed with him in refuting Sufis, and he authored a book against them, and the author took evidence of a line from the poem of Ash-Sharf (ibn Al-Muqri) entitled *Ar-Raa'iyah*.

And Ibn Al-Muqri did Takfeer of Ibn 'Arabi in his poem *Ar-Raa'iyah*.

¹ Ibn Hajar wrote about him: "Al-'Allamah."

² As-Sakhawi wrote about him: "He was a Faqeeh, Nahwi, Muqri and Muhaddith."

113) Abul 'Abbas Ash-Shalifi (834H)

As-Sakhawi wrote in his *Al-Qawl Al-Munbi* about Abul 'Abbas Ahmad ibn Muhammad Ash-Shalifi¹: "He was among those who opposed Al-Karmani and gave Fatwa of his Takfeer because of his belief in the sayings of Ibn 'Arabi."

114) Qadhi At-Tafahani Al-Hanafi (835H)

Al-Biqa'i in his *Tanbih Al-Ghabi* included Qadhi 'AbdurRahman ibn 'Ali At-Tafahani Al-Hanafi² among those who witnessed the debate between Al-'Ala Al-Bukhari and Al-Bisati and he agreed with Al-'Ala on the Takfeer of Ibn 'Arabi.

115) Shihabudin Al-Harazi (836H)

Ibn Al-Muqri in one of his poem (*Diwan ibn Al-Muqri*, p. 25) mentioned Abul 'Abbas Shihabudin Ahmad ibn Muhammad Al-Harazi³ among those who refuted Ibn Ar-Raddad and his group for spreading *Al-Fusus*. As-Sakhawi in his *Al-Qawl Al-Munbi* also quoted Ibn Al-Muqri saying in his *Az-Zaree'ah* about Al-Harazi:

He was holding a burning fire for his Deen, he faced harassment from them and he took refuge with patience, and he gave Fatwa of their Takfeer and cancelling their marriages, and he did not care what he would face for Allah from their adversity...

116) Ibn Al-Muqri Ash-Shafi'i (837H)

Sharfudin Isma'eel ibn Abi Bakr Ash-Shafi'i known as "ibn Al-Muqri"⁴ wrote many books and poems against Ibn 'Arabi. Al-Biqa'i, As-Sakhawi, Ash-Shirbini in his *Mughni Al-Muhtaj* and others quoted that Ibn Al-Muqri said in his book *Rawd At-Talib*: "Whoever doubts about the Takfeer of Jews, Christians and the

¹ Al-Barihi said about him: "Al-Imam" and As-Sakhawi said: "Al-Faqeeh."

² As-Sakhawi wrote about him: "Judge of the Hanafiyah and leader of the Hanafiyah."

³ Al-Barihi said about him: "al-Faqeeh Al-'Allamah."

⁴ Ibn Hajar said about him: "Scholar of the land of Yemen, expert in Fiqh, Arabic language and Adab" and As-Sakhawi also quoted from Ibn Hajar that he said: "Noble Imam, a complete leader, I have not seen in Yemen anyone more brilliant than him."

group of Ibn 'Arabi has committed disbelief." Al-Fasi said in his *'Aqd Ath-Thameen*:

Our Shaykh the noble of Yemen Sharfudin Isma'eel ibn Abi Bakr, known as Ibn Al-Muqri Ash-Shafi'i clarified the condition of Ibn 'Arabi as none others did, as indeed a group of Zabeed deceived those who don't have much discernment, and they elevated the status of Ibn 'Arabi and denied any defect in his speech, and our Shaykh ibn Al-Muqri described the condition of these Sufis in a lengthy poem...

And this poem of Ibn Al-Muqri entitled *Al-Hujjah Ad-Damighah li Rijal Al-Fusus Az-Zaaighah* (The invalidating proof on the men of the deviated Al-Fusus) also known as *Ar-Raaiyah* is present in his *Diwan* (p. 17-21) and it has been quoted by Al-Fasi in his *'Aqd Ath-Thameen* and As-Sakhawi in his *Al-Qawl Al-Munbi*. Al-Halabi, Al-Qari, Al-Maqbali, As-San'ani, Ash-Shawkani and others quoted some lines of it. In some of his lines, he said:

He said that the Lord and the servant are one,
The Lord (Rabb) and the creation (Marboob) have no distinction
He denied the Takleef (prescription of religious laws) as the servant for him is divinity...

Deny him and you will be among the best of believers
Else declare him truthful and you will be among worst disbelievers...

He venerates the people of Kufr, and the Prophets
He does not treat them except with degradation of their ranks
And he praises the idols with good and he does not consider
Their worshipers as people who disobeyed orders of the One ordering
How many evil statements he attributed to Allah with audacity
Altering the verses (Ayaat) with evil explanation...

O Sufi fear from his *Fusus*
That it will bring you an evil ending...

The speech of *Al-Fusus*, be alert from it as you can see,
And hear, it does not equate the Kufr of any Kafir...

Were his books not burned in Egypt and Shaam,
By consensus of the people of knowledge present and far away.

Ibn Al-Muqri also authored many other books warning against Ibn 'Arabi such as *Ar-Radd 'Ala At-Taaifah Al-'Arabiyyah* (Refutation of the group of Ibn 'Arabi), *An-Naseehah* (The advice), *Az-Zaree'ah fi Nusrah Ash-Sharee'ah* (The means in assisting the Sharee'ah) and others.

As-Sakhawi in his *Al-Qawl Al-Munbi* mentioned lengthy quotes from the book *An-Naseehah* of Ibn Al-Muqri, and among these, Ibn Al-Muqri said about Ibn 'Arabi:

Whoever leans to the saying of this man will perish, there is no other possibility... He makes fun of Allah and His Messengers, and he considers good what Shaytan make him look beautiful... He hastens to destroy the fundamentals of Islam... He is very keen to deny Allah and His Messengers, altering the Book of Allah and degrading the Messengers... Does anyone who has an atom of Eman in his heart declares truthful Ibn 'Arabi in his speech opposing the speech of Ar-Rahman? Does the person who calls him "Muhiyudin" not have shame of Allah while he is doing such actions to the Deen?

Al-Ahdal wrote in his *Kashf Al-Ghita*:

Qadhi Sharfudin Isma'eel ibn Al-Muqri stood (against these Sufis), and before he was not presented with their speech, so Allah (Ta'ala) inspired him (Ilham), so he read *Al-Fusus* and some parts of *Al-Futuhat* and he gathered some topics from the speech of Ibn 'Arabi, and he sought the permission of Sultan An-Nasir in bringing them out and seeking the verdicts from the Jurists about them. For giving victory to the truth, the Sultan promised him to gather the jurists, so his ignominies were exhibited and most of the jurists of the time gave Fatwa of his Takfeer, basing themselves on the authenticity of these sayings on them, and on what they knew from the religious texts in the chapter of apostasy...

117) Ibn Zakkun Al-Hanbali (837H)

Abul Hasan 'Alaudin 'Ali ibn Husayn Al-Hanbali known as "Ibn Zakkun" inserted to his great book *Al-Kawakib Ad-Dararai fi Tarreeb Musnad Al-Imam Ahmad 'ala Abwab Al-Bukhari* many epistles of Ibn Taymiyah which contain the Takfeer of Ibn 'Arabi and a refutation of his falsehood. He also inserted in the Juzz 47 of this book the epistle of As-Su'udi with his questions to scholars and their Fatawa, scholars such as Al-Harthi, Al-Bakri, Ibn Taymiyah, Ibn Jama'ah,

¹ Al-'Aleemi wrote about him: "Ash-Shaykh Al-'Aalim As-Salih (pious) ascetic role model."

Az-Zawawi and others as mentioned previously. Ibn Zaknun further has an epistle against Ibn 'Arabi entitled: *Ar-Radd 'ala Fusus Al-Hikam* (Refutation of *Fusus Al-Hikam*)¹.

118) Qadhi ibn Al-Amanah Ash-Shafi'i (839H)

Al-Biqa'i in his *Tanbih Al-Ghabi* mentioned Al-Qadhi Badrudin Muhammad ibn Muhammad Ash-Shafi'i known as "Ibn Al-Amanah"² among those who were present in the debate between Al-'Ala Al-Bukhari and Al-Bisati and he agreed with Al-'Ala on the Takfeer of Ibn 'Arabi.

119) Ahmad Ash-Shifaki Ash-Shirazi (839H)

Hafiz ibn Hajar wrote in his *Inba Al-Ghumar* (4/25) about Humamudin Ahmad ibn Abdil'Aziz Ash-Shifaki Ash-Shirazi: "He was very pious, cognisant on the way of the great Sufis, and he warned against the sayings of Ibn 'Arabi and would scare people away from them.

120) Jamaludin ibn Al-Khayat Ash-Shafi'i (839H)

Muhammad ibn Abi Bakr Ash-Shafi'i was known as "Ibn Al-Khayat"³ like his father Abu Bakr ibn Muhammad ibn Al-Khayat. He read the answer of An-Nashiri to Al-Fayrozabadi about Ibn 'Arabi and agreed with him on the Takfeer of Ibn 'Arabi. He said as quoted by As-Sakhawi in his *Al-Qawl Al-Munbi*:

I listened most of it from his own words, and it is a refutation of our Shaykh Majd Ash-Shirazi (Al-Fayrozabadi) and in support of our father (Ibn Al-Khayat) in his refutation of this doctrine pointed to.

And it has been mentioned before that Al-Fayrozabadi changed his view according to Hafiz Ibn Hajar.

¹ One of its manuscripts is present in the Maktabah Jumu'ah Al-Majid in Dubai.

² As-Sakhawi wrote about him: "Al-Imam Al-Faqeeh."

³ Ibn Hajar said about him: "Hafiz of the land of Yemen" and Ibn Fahd said: "Al-Imam Al-'Allamah Al-Hafiz."

121) Ibn Al-Wazeer Al-Yamani (840H)

As-Sakhawi said in his *Al-Qawl Al-Munbi* that Al-Ahdal said about Muhammad ibn Ibrahim Al-Yamani known as "Ibn Al-Wazeer":

He stood in refutation of the adepts of these sayings (of Ibn 'Arabi) in the land of Yemen in support of An-Nashiri, and when An-Nashiri died in the year 815, Ibn Al-Muqri stood with him and likewise Musa Adh-Dhaja'i, the Khateeb of Jami Zabeed.

122) Al-'Ala Al-Bukhari Al-Hanafi (841H)

Muhammad ibn Muhammad Al-Hanafi known as "Al-'Ala Al-Bukhari"¹ wrote the book *Faadihah Al-Mulhideen wa Naasihah Al-Muwahiddeen* (The ignominy of the infidels and the advice of the monotheists) in which he did Takfeer of Ibn 'Arabi and his group, and declared Ibn 'Arabi to be the greatest of Kufar (Akfar Al-Kafireen). He said in this book:

Their followers in this are the common and blind people, and the extreme idiots, especially those following their most misguided and villains, and blindly following their most ignorant and most imbecile, such as the heretic Sufis following the disbelievers Wujudiyah philosophers... those believing in the divinity of the whole creation, denying the reality of the existence of the Lord of the heaven and the earth, those denying all the heavenly revealed Books, the polytheists in claiming the Tawheed of all things, those destroying the nation of Messengers from Adam to the last of prophets...

¹ Ibn Al-Wazeer has many books such as *Al-'Awasim wal Qawasim*, *Tarjih Asalib Al-Quran 'ala Asalib Al-Yunan* and *Ithar Al-Haqq 'ala Khalq*. Ash-Shawkani said about him: "He is a great Imam, a Mujtahid Mutlaq."

² Ibn Hajar said about him: "Expert in Ma'qul and Manqul...He became the Imam of his time" and As-Sakhawi said: "Al-'Allamah". 'Ala Al-Bukhari was a great opponent to Shaykh Al-Islam Ibn Taymiyah and he declared Kafir the one who would declare Ibn Taymiyah to be Shaykh Al-Islam and Ibn Nasirudin Ad-Dimashqi refuted him and defended Ibn Taymiyah in his *Ar-Rad Al-Wafir 'ala man Za'ama bi Anna man Samma Ibn Taymiyah Shaykh Al-Islam Kafir* (The great refutataion of the one who claims that the ones who calls Ibn Taymiyah "Shaykh Al-Islam" is Kafir). Al-Maqrizi and As-Sakhawi said that the scholars were satisfied by the saying of 'Ala Al-Bukhari on Ibn 'Arabi and they rejected his saying on Ibn Taymiyah. T: Ibn Nasirudin in his book gathered Fatawa of many scholars including the leader of the Ahnaf of that time Badrudin Al-'Ayni Al-Hanafi in defence of Ibn Taymiyah, and this refutes the claim of the Sufis that scholars who did Takfeer of Ibn 'Arabi merely followed Ibn Taymiyah and did not check properly.

After quoting Ibn 'Arabi's declaring the worship of idols to be valid, the divinity of Pharaoh and his faith and the mistake of Harun and others, Al-'Ala Al-Bukhari wrote:

And among others from his falsehood which constitutes the ignorance of infidels who are blind in darkness, and followers of devils, and they turn their back to the nation of monotheism (Milah Al-Haneefiyah), they establish the religious beliefs as something unprecedented, they take deviation for guidance and evildoing for sainthood, and heresy for verification and cognisance, and infidelity (Ilhad) as religious rites and Sufism, and because of this they deviated from the straight path in belief, and enlarged the circle of heresy and infidelity (Zandaqah wal Ilhad) by allowing the forbidden private parts and removing the prohibitions of the noble Sharee'ah, as it is reported from Shaykh Al-Imam 'Izzaudin ibn AbdissSalam when he was asked about the author of *Al-Fusus*: "An evil Shaykh and a great liar, he opined the universe was ancient (meaning pre-existent) and he did not consider other people's private parts to be forbidden." And this is the religion of his infidel followers, promoters of heresy, it has become famous about Shams At-Tabrizi that he ordered Al-Jalal Ar-Rumi to supply his wife with wine to his secluded place and Al-Jalal obeyed him in this, hence the son of Al-Jalal killed At-Tabrizi for this!

Al-'Ala Al-Bukahri also wrote about Ibn 'Arabi:

This infidel denied the Lord of the universe as he claimed that the religion was not completed by the leader of humans...

More shameless than Musailamah Al-Kazzab...

He (Ibn 'Arabi) said: "So Allah took him pure and purified" and this amounts to denying his disbelief (Pharaoh's disbelief) in more than ten verses from the Quran and established by consensus of scholars of all places and times...

It is not hidden to the Imams of Islam and the scholars of the laws and rulings that the person who claims that the cursed Pharaoh was upon faith, he has denied the Quran and allowed contradiction in the speech of Al-Malik Ad-Dayan (the King, the Judge), and he cancelled the rules of the Deen known in the Sharee'ah of the Prophet ﷺ, and he became like Pharaoh among the disbelievers, and among the deniers misguided, may there be upon him and Pharaoh the curse of Allah, angels and all people!

He also wrote like At-Taftazani that the use of Al-Hasheesh (cannabis) lead him to propagate this heresy and invent dreams. As-Sakhawi wrote in his *Ad-Daw Al-Laami'* (9/291-292) in the mention of Al-'Ala Al-Bukhari:

They agreed in this sitting to proceed on the case of Ibn 'Arabi, and he (Al-'Ala) was among those who were imputing evil to him and making Takfeer of him and whomever would say his speech, and he prohibited looking at his books, and Al-'Ala started to expose this and most of those present agreed with him except Al-Bisati, and it is said he only wanted to show his strength in debating and arguing. He (Al-Bisati) said: "People only blame him for the apparent words he uttered, else if we extrapolate his speech to the right meaning, there would be nothing objectionable in it" and the speech of those present spread on this. Our Shaykh (Ibn Hajar) said: "I was leaning towards Al-'Ala, and whoever manifest speech that necessitates Kufr, we do not ratify him for this."

And the summary of the speech of Al-'Ala was to refute absolute unity (Al-Wahdah Al-Mutlaqah) and Al-Bisati said: "You do not know what absolute unity is" and by merely hearing this, it intensified his anger and he said loudly: "You are fired from your position (of judge) even if the Sultan does not remove you" as it comprehended Kufr for him, rather it is said that he said: "You are Kafir, how can you excuse someone who believes in absolute unity while it is abominable Kufr?", and he would carry on correcting him and took an oath by Allah that if the Sultan does not remove him, he (Al-'Ala) would leave Egypt (as protest), and it was indicated to Al-Bisati to leave the sitting to calm the turmoil.

This dispute reached the Sultan and he ordered to gather the judges and they came, and he asked them about the matter of Al-'Ala and the secret copyist told him the story, and he was present with them in the first sitting. Afterwards some speech was exchanged between our Shaykh (Ibn Hajar) and Al-Bisati, so Al-Bisati freed himself from the sayings of Ibn 'Arabi and did Takfeer of whoever believes in them, and our Shaykh approved his speech, and the Sultan asked our Shaykh what he should do then and whether the Takfeer of Al-'Ala of him (Al-Bisati) was accepted and whether he deserved to be removed or punished, and our Shaykh replied: "Nothing is incumbent on him after he acknowledged what happened, and this is enough for him."

123) Ibn Taqi Al-Maliki (842H)

Al-Biqa'i in his *Tanbih Al-Ghabi* mentioned Ahmad ibn Muhammad Al-Maliki known as "Ibn Taqi"¹ among those who were present in the debate between Al-'Ala Al-Bukhari and Al-Bisati and he agreed with Al-'Ala on the Takfeer of Ibn 'Arabi

124) Al-Bisati Al-Maliki (842H)

Al-Biqa'i said in his *Tanbih Al-Ghabi* that Shamsudin Muhammad ibn Ahmad Al-Bisati Al-Maliki² was first among those who resorted to extrapolate the speech of Ibn 'Arabi, so his matter was referred to the judges from the four schools, and he freed himself from the sayings of Ibn 'Arabi and did Takfeer of whoever says such.

Hafiz ibn Hajar wrote in his *Inba Al-Ghumar* (3/403), after mentioning Al-Bisati's debate with Al-'Ala Al-Bukhari: "Al-Qadhi (Al-Bisati) freed himself from the sayings of Ibn 'Arabi and did Takfeer of those who believe in it."

As-Sakhawi mentioned in a footnote to *Raq' Al-Isr* (229-230), *Daw Al-Laami'* (7/7) and *Al-Qawl Al-Munbi* that Al-Bisati thereafter authored an epistle in refutation of Ibn Sab'iin and Ibn 'Arabi.

Ash-Shawkani said in his *Al-Badr At-Tali'* (p. 779): "Al-Bisati acknowledged the Kufr of Ibn 'Arabi in the sitting of the Sultan."

Al-Bisati wrote in his book on *Usul Ad-Deen* (Fundamentals of the religion, meaning in the field of creed), in the sixth topic about the creation of the universe:

Some groups opposed us in this (declaring universe to be created) and they are: first, the atheists and secondly, the later philosophers like Aristotle and those who followed him among the misguided Muslims such as Ibn Sina, Al-Farabi and those who decorated and embellished their speech with signs of the pious such as Ibn 'Arabi and Ibn Sab'iin.

¹ Al-Biqa'i said about him: "He became the most knowledgeable of people in the practice of judgement and Al-Bisati considers him as the 'Allamah of the Malikiyah and the Hafiz of their Madhab, the propagator of their sciences and supporters of their sayings."

² As-Sakhawi said about him: "Al-'Allamah, Muhaqqiq of his time."

125) Abul Qasim Al-Barzali (844H)

As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that Abul Qasim ibn Ahmad Al-Maliki Al-Barzali¹ said in his *Masail Al-Ahkam mima Nazala bil Muftiin wal Hukam* after quoting some words of Ibn Taymiyah condemning Ibn 'Arabi:

And there is no doubt that he (Ibn Taymiyah) refuted some later Sufis and showed the falsehood of their school of thought and among them those who are famous for what is attributed to them such as Ibn Sab'iin and Ibn 'Arabi.

126) Muhibudin Ahmad Al-Hanbali (844H)

Al-Biqa'i in his *Tanbih Al-Ghabi* mentioned Abu Fadl Muhibudin Ahmad ibn Nasrullah Al-Hanbali², Mufti of the lands of Egypt, among those who were present in the debate between Al-'Ala Al-Bukhari and Al-Bisati and he agreed with Al-'Ala on the Takfeer of Ibn 'Arabi.

127) Qadhi Bakeer Al-Hanafi (847H)

As-Sakhawi said in his *Al-Qawl Al-Munbi* that he saw some notes of Abu Bakr ibn Ishaq Al-Hanafi³, judge of Aleppo, and known as "Bakeer", on a manuscript saying: "The copyist of these lines believes in the doctrine of the mentioned Ibn 'Arabi, and in his infidelity (Ilhad) and other words of Kufr, may Allah destroy them and whoever believes in such."

128) Fathullah Al-'Ajami (848H)

As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that Shaykh Abdul Mu'ti Al-Maghribi who lived in Makkah told him that Fathullah Al-'Ajami Al-Kurasani⁴ would censure Ibn 'Arabi.

¹ At-Tunbuki said about him: "Shaykh Al-Islam...He was an Imam A'lamah Hafiz of the Madhab and a brilliant researcher in Fiqh."

² As-Sakhawi said about him: "He was a Faqeeh, 'Alim, Muhaqqiq of many sciences."

³ As-Sakhawi said about him: "Al-'Allamah."

⁴ As-Sakhawi said about him: "He was one of the cognisant scholars."

129) Muhammad Al-Ghamri Ash-Shafi'i (849H)

As-Sakhawi wrote in his *Al-Qawl Al-Munbi* when speaking about different categories of scholars regarding Ibn 'Arabi:

A category who read him, understood him and remained far away from him and warned anyone from reading it (his works)... and some who attribute themselves to this said: "The one who has reached (high levels of Sufism) has no need of it and the beginner will be harmed by it." This is the view of Shaykh Muhammad ibn 'Umar Al-Wasiti Al-Ghamri (may Allah have mercy on him) which was reported to me, and he had a good creed without any doubt for me.

130) Al-'Izz Al-Qudsi Ash-Shafi'i (850H)

As-Sakhawi wrote in his *Al-Qawl Al-Munbi* about 'AbdusSalam ibn Dawud Al-Maqdisi Ash-Shafi'i known as "Al-'Izz Al-Qudsi":

He had a good creed, and was fervent in his disparagement and refutation of Ibn 'Arabi and those similar to him, fond of exposing their evil doctrine and its falsity, clearly affirming that they are the worst of disbelievers (Akfar Al-Kufar).

Also As-Sakhawi quoted from him:

He was openly and frequently affirming Takfeer of them, and censuring those who read his *Fusus* and *Futuhat* and others, and he was among those who stood with Al-'Ala Al-Bukhari in warning against his ignominies.

131) Qadhi Al-Qayati Ash-Shafi'i

As-Sakhawi in his *Al-Qawl Al-Munbi* wrote about Qadhi Shamsudin Muhammad ibn 'Ali Al-Qayati Ash-Shafi'i²:

It has reached me about him that our Shaykh (Ibn Hajar) showed to him some of his speech (Ibn 'Arabi) and he said: "This one is addressing other nations (than the Muslims)."

¹ As-Sakhawi said about him: "Our Shaykh Al-'Allamah."

² As-Sakhawi said about him: "Qadhi of the Shafi'iyah, the Muhaqqiq of his time."

132) Musa ibn Muhammad Adh-Dhaja'i Ash-Shafi'i (851H)

Al-Ahdal wrote in his *Kashf Al-Ghita* about the answers of the scholars about the questions of Ibn Al-Muqri:

The jurists of Ta'izz and Zabeed replied by declaring apostate anyone who is satisfied with these sayings of Ibn 'Arabi mentioned before, and to apply the ruling of apostates on them, and the scholars of Ta'izz who were asked for fatwa on that day were a group such as Ad-Damati and Al-Kahili and others, and their Fatawa agreed on this. And the answers were presented to Al-Mansur (the ruler) and he replied by applying the ruling to Al-Karmani and giving him the sword if he did not repent, so he was brought to the sitting of the noble law and he manifested repentance and returned to the religion of Islam according to the famous law, and he was put conditions of boycotting the books of Ibn 'Arabi, and he wrote some lines that were read on the Minbar of Zabeed, on the tongue of its Khateeb Al-Faqeeh Al-'Allamah Musa Adh-Dhaja'i mentioned before.

The speech of As-Sakhawi has preceded that Musa Adh-Dhaja'i stood with Ibn Al-Wazeer against the followers of Ibn 'Arabi in Yemen.

133) Ibn Qadhi Shahbah (851H)

As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that Abu Bakr ibn Ahmad Ash-Shafi'i known as "Ibn Qadhi Shahbah"¹, who gave him Ijazah, said after mentioning the speech of scholars about Ibn 'Arabi:

And the repentance of an innovator who worships with his innovation all his life seeking proximity to Allah with this, is unlikely except if Allah wants, and He does whatever He wills.

Ibn Qadhi Ash-Shahbah wrote in his *Tabaqat Ash-Shafi'iyyah* in the mention of Ibn Al-Muqri: "He debated the followers of Ibn 'Arabi and blinded their eyes and disproved them with what exceeds the proof in refuting."

¹ As-Sakhawi wrote about him: "Al-'Allamah, Al-Faqeeh, Al-Khateeb."

² As-Sakhawi said about him: "Al-Imam Faqeeh of the Shafi'iyyah in Damascus and its Qadhi, among those who wrote, taught and gave Fatawa...he explained the book *Al-Manhaj* and *At-Tanbih* and others."

134) Hafiz ibn Hajar Al-Asqalani (852H)

Ahmad ibn 'Ali Ash-Shafi'i known as Hafiz ibn Hajar Al-Asqalani¹ was among the scholars who did Takfeer of Ibn 'Arabi as said by many scholars such as Al-Fasi, Al-Biqa'i, Ash-Shawkani and others. Hafiz ibn Hajar wrote in *Al-Lisan Al-Mizan* (3/143) after mentioning the story of Al-Hallaj writing a letter saying: "From Ar-Rahman Ar-Raheem to Fulan ibn Fulan...(meaning from the merciful, all merciful, to so-and-so)" and he said when asked about it: "This is the essence of Jam' (unification)":

I do not see anyone being fanatical about him except someone who believes in what he said that he is the essence of unification, and this is the saying of the people of absolute unity (Al-Wahdah Al-Mutlaqah), and this is why you see Ibn 'Arabi, the author of *Al-Fusus*, venerating him and blaming Junayd. Allah is the One who grants success.

Hafiz ibn Hajar was in the sitting of scholars in which Al-'Ala Al-Bukhari and Al-Bisati debated and he agreed with Al-'Ala on the Takfeer of Ibn 'Arabi, and he was also present in the sitting with the Sultan when Al-Bisati freed himself from Ibn 'Arabi and Ibn Hajar agreed that it was enough for Al-Bisati, as it has been mentioned before by Hafiz As-Sakhawi.

Ibn Hajar said as narrated by As-Sakhawi in his *Al-Jawahir wa Durar*, Al-Biqa'i in his *Tanbih Al-Ghabi*, Al-Fasi in his *Al-'Aqd Ath-Thameen*, Mulla Ali Al-Qari and others:

There was an individual at the time of (the ruler) Az-Zahir Barquq who was called Ibn Al-Ameen who was a fanatical supporter of Ibn 'Arabi, author of this *Al-Fusus*, and I was frequently exposing his falsehood, manifesting his defects and errors, and there was a Shaykh in Egypt called Safa who was very close to Az-Zahir, and he (Ibn Al-Ameen) threatened me that he would inform him (Safa) about me so he (Safa) would mention to the Sultan that there is a group in Egypt who speaks ill of the saints and that I was among them, and similar threats.

And these days were of severe injustices, difficulties and losses, and being wealthy I feared its aftermath and damages, so I said to him: "There is something easier than what you want, and it is that some of the Hufaz said that it is known by following up events that two individuals do not do Mubahalah (cursing each other) on something except that a year does not

¹ As-Sakhawi said about him: "My teacher, Shaykh of the Mashaykh of Islam, Imam of the illustrious Imams, Hafiz of his time, unique of his time." T: he authored the famous *Fath Al-Bari Sharh Sahih Bukhari* and many famous books on the narrators of Hadith.

pass on the one being upon falsehood among the two (meaning he does not remain alive), so come and let us do Mubahalah so we know the one upon the truth and the one upon falsehood."

So I did Mubahala with him and I said to him: "Say: 'O Allah if Ibn 'Arabi is upon misguidance then curse me with Your complete curse', and he said it, and I said: 'O Allah, if Ibn 'Arabi is upon guidance, then curse me with Your complete curse' and we separated afterwards.

And he (Ibn Al-Ameen) was residing in Ar-Rawdah, and an individual from the sons of the army with a beautiful form invited him, then he felt that he should leave them, and he left in the first part of the night and they went to see him off, and he felt something going over his foot and he said to his companions: "Something delicate went over my foot, look what it is" and they looked but could not see anything, and he did not reach his house except that he became blind and the morning did not rise except that he had died, and this happened in the month of Zul Qi'dah in the year 797, and the Mubahalah had occurred in the Ramadan of this year. And when the Mubahalah happened, I informed those present that the one who is upon falsehood, a year will not pass on him (and he remains alive), and it was as such, all praises to Allah, and I was relieved from his evil and in safety from the aftermath of his plotting.

Hafiz As-Sakhawi also said in his *Al-Qawl Al-Munbi* that his teacher Hafiz Ibn Hajar said about Ibn 'Arabi:

As for his sayings, the neutral person does not remain silent on it being Kufr and misguidance, rather it leads to the worst kind of Kufr than most of the disbelievers and polytheists. So the one who knows his speech as it is and believes in it and establishes it as his doctrine, he is a Kafir without any Tawaqquf (pausing). The one who advances in this until he becomes a caller to this saying, he is a worst sinner and a greater Kafir. Indeed, the Imams that we reached and from whom we took knowledge did not differ in this.

As-Sakhawi also said in his *Al-Qawl Al-Munbi* that Hafiz ibn Hajar read and praised Al-Fasi's book against Ibn 'Arabi *Tahzeer An-Nabeeh wal Ghabi*. As-Sakhawi said he saw notes of Hafiz ibn Hajar on a manuscript of Al-Fasi's book, after words of Al-Wali Al-'Iraqi approving the book: "And likewise says the servant, Fafeer, and weak, Ahmad ibn 'Ali Al-'Asqalani."

Hafiz ibn Hajar wrote in his "Inba Al-Ghumar" (2/30) about Muhammad ibn Salamah Al-Maghribi:

He was a caller to the creed of the Sufi Ibn 'Arabi, he was an expert in it and would debate on it. He had some sittings with our Shaykh Sirajudin Al-

Bulqini, and I was present and heard his speech, and I hated him for Allah (Ta'ala). He had done Hajj the previous year, and some incidents occurred between him and Ibn Naqash and other people of the Deen who performed Hajj, and they wrote a record of the events that happened, and they (his sayings) contain what necessitates Kufr.

135) Hafiz Badrudin Al-'Ayni (855H)

As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that Hafiz Abu Muhammad Mahmud ibn Ahmad Al-Hanafi known as "Badrudin Al-'Ayni" wrote in his *Tarikh*:

In the year 790 during the reign of king Az-Zahir Barquq, there occurred a great dispute and lengthy speech in the regions of Egypt because of the belief of some of the people in the book *Al-Fusus*, so they divided into groups and a great tribulation almost occurred, and finally the scholars of Egypt gave Fatwa that some matters in *Al-Fusus* are clear Kufr, and whoever says according to it and believes in it is declared Kafir. The first one who gave such a Fatwa was Shaykh Al-Islam Sirajudin Al-Bulqini, from the great Shafi'i scholars, and the knowledgeable Shaykh and ascetic Jalaludin Al-Tabani, from the great Hanafi scholars, and this spread among the people, and the good opinion about this book (*Al-Fusus*) and its author disappeared in many among the elite and laymen, until some raised and burned it in front of big crowds of people at the time of Zuhr in the markets of books, on the day of the markets and gathering of scholars and students, and this occurred between the two castles of Cairo.

As-Sakhawi also mentioned that Al-'Ayni wrote in his *Tarikh* about Ibn Al-Faridh:

Likewise The Shaykh Al-Imam Abul 'Abbas Ahmad ibn Taymiyah Al-Harani Al-Hanbali disparaged him in his book entitled *Bughyah Al-Murtad fi Rad 'Ala Ahl Az-Zandaqah wal Ittihad* and he linked him to the creed of Hulul and Ittihad, and he mentioned a group among whom was Muhyiudin Ibn 'Arabi the author of *Al-Fusus*, Ibn Sab'iin, Ibn Hud, At-Tilmisani and Jalal Ar-Rumi².

¹ As-Sakhawi said about him: "Our Shaykh, Al-'Allamah, Qadhi of the Hanafi judges, author of brilliant and excellent books"; Taghri Bardi wrote: "Shaykh Al-Islam, Qadhi of the lands of Egypt". He authored *Umadatul Qari Sharh Sahih Al-Bukhari* and many other famous books.

² T: Imam Badrudin Al-'Ayni Al-Hanafi wrote in his Tarikh entitled *Aqd Al-Jaman* about Jalaludin Ar-Rumi: "Then the Jalal mentioned abandoned being busy (with religious knowledge from the Fiqh of Abu Hanifah) and isolated himself, he left his children and his

And he linked them with Hulul, heresy and Ittihad and he said afterwards; "And likewise most of the later scholars from the people of Fiqh and Hadith, they disparage them with a great disparagement."

Also As-Sakhawi mentioned that Al-'Ayni wrote in his *Tarikh* under those who died in 638 the mention of Ibn 'Arabi, and after mentioning the speech of Hafiz Ibn Katheer against Ibn 'Arabi, he wrote:

Indeed, many of the late scholars disparaged him with a great disparagement and associated him with the great matter of heresy, Hulul, Ittihad, and establishing the meaning of the speech of Allah to other than what Allah wanted, and this because of what occurred from him among his Khurafat (fairy tales) and transgressions whose apparent meaning is clear Kufr in his book entitled *Al-Fusus*.

Hafiz As-Sakhawi, who also was a student of Al-'Ayni, mentioned a handwritten Fatwa of Al-'Ayni that he saw at the end of the book *Al-Ghayth Al-'Aridh* of Ibn Abi Hajalah Al-Hanafi (a book in which Ibn Abi Hajalah declared Ibn 'Arabi to be Kafir), and in this Fatwa, Al-'Ayni wrote:

Know O Mustarshid (person seeking guidance): that the Madhab of extreme Sufis is upon the creed of Ittihad, Wahdah, Hulul and saying that He (Ta'ala wa Taqaddasa) is the essence of the existence, and existence is one; this is why they declare correct the worship of idols, calf, sun, fire and others, and there is indication towards it in *Al-Fusus* and this is clear Kufr from the point of the Shar' and 'Aql (reason)... Among them, and they are the majority of them, their intent is to destroy the Sharee'ah and demolish its foundations; these infidels heretics who openly manifest Islam and keep their Kufr in their interior, executing them (by the state) is obligatory by consensus... Did you not see that the Imams of the Muslims did Takfeer of the Jahmiyah for their saying: "Allah is in every place, even in the bellies, grasses and cells," so when

Madrasah and traveled in the land and busied himself with poems, most of them in Persian, and he authored a book called *Al-Mathnawi* and it contains many things that the Shar' and pure Sunnah reject, and many people became misguided because of it, especially the Romans (Meaning, the Muslims of Turkey)..."

Al-'Ayni also wrote in his *Kashf Al-Qina' Al-Marni* among the benefits (pp. 228-229): "Ibn Taymiyah said: there is a group whose Kufr is worse than the Kufr of the Jews and Christians and they are: Muhyiudin ibn Arabi, Ibn Hud, Ibn Sab'iin, Aseef At-Tilmisani, Jalal Ar-Rumi and Umar ibn Al-Faridh." [Source: *Rihlah al-Imam Badrudin Al-'Ayni ila Quniyah wa rayihi fi Jalaludin ArRumi was Kitabihi Al-Mathnawi* of Muhammad ibn Abdillah Ahmad Al-Qunawi, a small epistle published by Adwa Salaf]

they deserve Takfeer for this saying, then the Takfeer of those who establish Him as the existence of bellies, grasses and others is even more deserving...

Al-Biqa'i in his *Tanbih Al-Ghabi* mentioned that Badrudin Al-'Ayni was also present in the debate between Al-'Ala Al-Bukhari and Al-Bisati regarding Ibn 'Arabi and he agreed with Al-'Ala on the Takfeer of Ibn 'Arabi.

136) Husayn Al-Ahdal Ash-Shafi'i (855H)

Husayn ibn AbdirRaheem Al-Ahdal Ash-Shareef Ash-Shafi'i Al-Yamani¹ wrote a book against Ibn 'Arabi entitled *Kashf Al-Ghita 'an Haqaiq At-Tawheed wa Aqaid Al-Muwahideen wa Zikr Aimah Al-Ash'ariyin wa man khalafahum minal Mubtadieen wa bayan Haal Ibn 'Arabi wa Atba'ihi Al-Mariqin* (Unveiling the veil from the realities of Tawheed and the beliefs of the Monotheists and the Zikr of Ash'ari Imams and those who oppose them from innovators, and mention of the condition of Ibn 'Arabi and his followers exiting (the religion).

He also authored epistles entitled *Ar-Rasail Al-Mardhiyah fi Nusrah Madhab Al-Ash'ariyah wa Bayan Fasad Madhab Al-Hashwiyah*² (The accepted epistles in assiting the Ashari Madhab and exposing the corruption of the Madhab of Hashwiyah). Al-Biqa'i said in his *'Unwan Az-Zaman* (2/169): "The greatest purpose in this was to refute the Hashwiyah from the Sufis such as Ibn 'Arabi and his followers."

He wrote in his "Kashf Al-Ghita":

Know that Ibn 'Arabi and his followers are amongst the worst Hashwiyah in daring Tashbeeh (anthropomorphism) and clear Tajseem (attributing a body to Allah), and he described Al-Haqq with the attributes of the creation and

¹ As-Sakhawi said about him: "He was an Imam, 'Allamah, Faqeeh, Mufti, proficient in sciences, expert in many fields of Ma'qul and Manqul...He became the Shaykh of Yemen without any dispute."

² T: Hashwiyah literally means people who stuff (like cushions, pillows or other things), and people use it to refer to the lowest kind of people, worthless. The people of Kalam use this term to designate the people of anthropomorphism, those who attribute a body to Allah and liken Allah to the creation. Unfortunately some of the people of Kalam accuse Ahlus Sunnah of being from the Hashwiyah and anthropomorphist because they believe in the apparent meanings of the attributes of Allah such as Hand, Foot, Eyes and leaving the Kaysiyah (how) to Allah.

the creation with the attributes of Al-Haqq, and others among his ignominies as we will mention, may Allah fight them and break their backs!

He further wrote in the same book:

Know, may Allah have mercy upon you, that Ibn 'Arabi and his followers are among the extreme Hashwiyah, philosophers, Batinis, infidels, Jabariyah, Sufis attributed to the Muslims... and likewise this Sufi Batini infidel group intended to corrupt the religion and misguide the Muslims with the claim of Sufism and realities, and Allah exposed them through their books and writings and unveiled their errors, and He made it clear to the scholars the evilness of their school of thought and the falsehood of their claims, so they gave Fatwa of their Takfeer, until more than 200 Muhaqqiq (verifying) scholars gathered on their Takfeer, their Fatawa have been gathered in a huge volume present in the land of Egypt, as trustworthy people informed me. Ibn 'Arabi became an expert in rational sciences and the schools of thought of the opponents (to Islam), and success did not accompany him, and he did not restrict himself to the Sharee'ah Al-Muhammadiyah; he dared to oppose the consensus of Muslims, and based his school of thought upon principles borrowed from the sayings of the misguided people such as his saying of the pre-existence of the universe, and he affirmed it clearly in many places of his books.

He further wrote that Ibn 'Arabi: "sees the correctness of the Jews and the Christians, and he took this school of thought and shaped it in the form of reality and he recommended it." He wrote also:

And by Istiqra (following up) we come to know his lies upon Allah and His Messenger ﷺ and upon the Salaf As-Salihin. And he added in his speech the creed of Ittihad to the creed of pre-existence of the universe and it being Azali... and the belief of pre-existence of the universe is among the fundamentals of the philosophers, and likewise denying Allah's knowledge of the Juzziyat (small things), and denying the resurrection of the bodies by their essences, and denying the physical punishment in the hereafter... all these sayings are well known among the Islamic philosophers such as Ibn Sina and Al-Farabi and others, and all the scholars of Islam did Takfeer of them, and this person said all of this... In conclusion, he opposed Islam and Eman with apparent matters known by the layman and the jurist, and with deep matters known only by the expert scholars firm in written and rational knowledge, and he did not leave a chapter among the chapters of philosophy except that he entered it.

He further wrote:

In conclusion, his school of thought consists of gathering all the sayings of the misguided people, as it is among the principles of his school of thought that all groups are correct expanding on the saying of those who say: "Every Mujtahid is correct even in the Usul of the religion", until he claimed the correctness of the Jews and Christians... He (Ibn 'Arabi) took the alteration of the Quran and religious texts from their apparent meanings from the school of thought of the Ismaili Qaramitah, and he took the creed of Al-Hulul and Ittihad from the school of thought of the Christians and added to it as it has preceded, and he took the saying of the pre-existence of the universe, denial of the resurrection of the bodies by their essences, denial of physical punishment in the hereafter, and absolute eternity, and denial of Allah's knowledge of the Juzziyat from the school of thought of the philosophers... rather, for him, the reality of Kufr is absent, as among the principles of his school of thought also is that every existing being is truth, and evil is pure absent, it has no existence, so Kufr, falsehood, lies and other evil matters have no existence; this is what is known from his school of thought. And know that his ruling in the faith of Pharaoh and his success (in the hereafter) is a branch from the branches of his school of thought, and it is among his lowest lies, and there is no doubt in his Takfeer and the Takfeer of the people of his school of thought.

In his book *Tuhfat Az-Zaman fi Tarikh Sadat Al-Yaman* about the history of great scholars of Yemen, Al-Ahdal further criticised many people for their support of Ibn 'Arabi.

137) 'Ali Al-Qalqashandi Ash-Shafi'i (856H)

As-Sakhawi wrote in *Ad-Daw Al-Laami* (9/293) about Abul Futuh Al-'Ala 'Ali ibn Ahmad Al-Qalqashandi Ash-Shafi'i: "He (Al-'Ala Al-Bukhari) wrote an epistle, *Fadhihah Al-Mulhideen*, wherein he clarified the falsehood of Ibn 'Arabi, and our Shaykh Al-'Ala Al-Qalqashandi studied this epistle under him (Al-'Ala Al-Bukhari)."

¹ As-Sakhawi said about him: "Al-'Allamah Al-Muhaqqiq."

138) Shihabudin Ad-Dharasi Ash-Shafi'i (856H)

As-Sakhawi wrote about Shihabudin Ahmad ibn Abil Qasim Ad-Dharasi Ash-Shafi'i Al-Yamani: "He was among those who gave fatwa of Takfeer of Al-Karmani because of his belief in the sayings of Ibn 'Arabi, as it is narrated by Al-Ahdal."

139) Abul Qasim An-Nawiri Al-Maliki (857H)

As-Sakhawi in his *Al-Qawl Al-Munbi* wrote about Abul Qasim Muhammad ibn Muhammad An-Nawiri Al-Maymuni Al-Maliki Al-Qahiri²: "He clearly affirmed the Takfeer of Ibn 'Arabi, openly fighting in his refutation of him and his creed, warning about looking at his books." As-Sakhawi also said: "He (An-Nawiri) said: 'Whoever doubts about his Kufr, he should be executed (by the state) unless he repents.' This has been narrated (to me) by Shaykh Nurudin As-Sanhuri Al-Maliki Ad-Dareer from his group." He also wrote:

Likewise Al-'Allamah Al-Muhib Abul Qasim An-Nawiri Al-Maliki washed and effaced them (*Al-Fusus* and *Al-Futuhat*) in our times in the market of books in the presence of noble scholars and others, and in other places than the market of books by the Imam of Al-Kamiliyah and others from companions of our times."

140) 'Imadudin Al-Kazruni Ash-Shafi'i (860H)

As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* and *Ad-Daw Al-Laami*¹ that 'Imadudin Mansur ibn Al-Hasan Al-Kazruni Ash-Shafi'i³ authored a book against Ibn 'Arabi's *Al-Fusus* entitled *Hujjah As-Safarah Al-Bararah 'ala Mubtadi'ah Al-Fajarah Al-Kafarah* (The proof of the shining and pious upon the corrupt and disbelieving innovators). As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that someone in Al-Kazruni's presence said that Ibn 'Arabi was among the saints, and he replied:

He is not from the saints... it is known by complete Istiqra (following up) that none busies himself with the books of this person except a heretic. I have

¹ As-Sakhawi said about him: "Al-Faqeeh."

² As-Sakhawi said about him: "Al-'Allamah, specialised in different sciences, author..."

³ As-Sakhawi wrote about him: "Al-'Allamah, given precedence in Al-'Aqliyat."

followed his speech and seen that the intent in his books and his central point is to destroy the Sharee'ah and contradict it.

141) Ibn Al-Hamsi Ash-Shafi'i (861H)

As-Sakhawi said in his *Ad-Daw Al-Laami'* (6/140) that As-Siraj 'Umar ibn Musa Ash-Shafi'i, the judge of Aleppo, known as ibn Al-Hamsi wrote a poem in refutation of Ibn 'Arabi's *Al-Fusus* in 140 lines.

142) Ibn Al-Humam Al-Hanafi (861H)

As-Sakhawi said in his *Al-Qawl Al-Munbi* that he read written notes of a student of Al-Kamal Muhammad ibn Abdul Wahid Al-Hanafi known as "Ibn Al-Humam":

The speech continued between me and him (Ibn Al-Humam) about the Sufis until it went to discuss Ibn 'Arabi, and I mentioned to him that Shaykh Khaleefah who was in Bayt Al-Maqdis, and who was linked to piety and worship, yet despite this it is attributed to him that he was teaching how to read the speech of Ibn 'Arabi and once it became very difficult on him. He (Ibn Al-Humam) said: "The person mentioned did not believe in the creed attributed to Ibn 'Arabi, he was only extrapolating his speech as a mistake from him, and the mistake does not expel the person out of piety."

143) Al-Ashmuni Al-Maliki (862H)

As-Sakhawi wrote in his *Al-Qawl Al-Munbi* about Madyan ibn Ahmad Al-Ashmuni Al-Maliki As-Sufi:

He exhorted one of his Mureeds, and it is Yazeed Al-Maliki, to expel from the Zawiyah what he had from his (Ibn 'Arabi) books. And once he said to Fayaz, a member of his group, when he saw *Al-Fusus* with him, manifesting anger: "Expel this book as the scholars do not establish the Islam of its author."

¹ As-Sakhawi said about him: "Al-'Allamah, Al-Muhaqqiq" and As-Suyuti said: "He was an Allamah in Fiqh, Usul, Nahw..." T: He authored the famous *Fath Al-Qadeer* in explanation of *Al-Hidayah* and also *At-Tahrir fi Usul Al-Fiqh*.

144) Ash-Shams Al-Balatunusi Ash-Shafi'i (863H)

Hafiz As-Sakhawi said in his *Al-Qawl Al-Munbi* that Ash-Shams Muhammad ibn 'Abdillah Al-Balatunusi Ash-Shafi'i wrote:

The one who believes that the speech in *Al-Fusus* is correct and he takes it as his school of thought and belief, he is a Kafir heretic, (the state) killing him is better than killing one hundred Kafir who manifest Kufr, because of his heretical belief destroying the nations of Prophets in truth, because of its author daring to believe in the divinity of the existence of everything present and even the existence of filthy and dirty things, and his permitting all forbidding matters, by wasting the fast and the prayer, and by saying that whoever worships something among existing things has indeed worshiped Allah, and everyone who claims divinity is truthful in his claim...

And his speech that whoever worshiped idols indeed worshiped Allah (Ta'ala) but he erred in the manner of worship, and that Musa was more knowledgeable than Harun, so this cursed person (Ibn 'Arabi) established Harun as less knowledgeable about the Lord of the universe than those who worshiped the calf, and he established those who took the calf as a divine being as being correct but they only erred in their worship by restricting this to it, and if they were to worship all things, he (Musa) would not have blamed them.

These are the heretical matters, misguidance, Kufr, impossible matters and denial of the religious texts that are contained in the book *Al-Fusus*, and upon this cursed person putting himself above the leader of Messengers (may the Salawat of Allah and His Salam be on him and on all Messengers) by establishing the need to complete the religion to the place of two bricks, a brick of silver and a brick of gold, and he established the golden brick for himself, the clearly misguided, and established the silver brick of Muhammad the leader of the Messengers (may the Salawat of Allah and His Salam be on him and on all Messengers)...

As for the speech of the scholars about him, they agree on the fact that Ibn 'Arabi is among the disbelievers and the evil people, our Shaykh the Imam 'Alim Rabbani and the scholar of his time, the verifying scholar and supporter of the Sunnah, and destroyer of innovation, 'Alaudin Muhammad ibn Muhammad Al-Bukhari mentioned in his epistle *Fadhihah Al-Mulhideen wa Nusrah Al-Muwahhideen*, which he wrote against the falsehood in *Al-Fusus*, that Ibn 'Arabi is among the worst of disbelievers (Akfar Al-Kafireen) and the worst of losers, and I say accordingly...

¹ As-Sakhawi wrote about him: "Al-'Alim Al-Qudwah."

And every reality that the Sharee'ah rejects, it is heresy, and every book containing such matters is a lie, like the author of *Al-Bahjah* who incorporated in it matters that he attributed to Shaykh AbdulQadir and he is free of them; such people only want to propagate their heresy by attributing such things and similar to them upon the tongue of Shaykh Abdul Qadir, so people do not object to them for what they brought, and the expert scholars reject such impossible matters, such Kufr and misguidance, and they know that the scholars of Islam and cognisant people from the community of Muhammad ﷺ are free from it, they recognise the people by truth and not the truth by people.

145) Ibn Ash-Shammaa' Ash-Shafi'i (863H)

Hafiz As-Sakhawi wrote in his *Al-Qawl Al-Munbi* about Muhammad ibn Muhammad Ash-Shafi'i known as Ibn Ash-Shammaa':

I read in his handwritten (epistle) on 'Aqeedah which Shaykh Al-Kamal, Imam of Al-Kamiliyah, gave me that he freed himself from the corrupt sayings attributed to Ibn 'Arabi and the ignominies whose number is excessive.

As-Sakhawi said in *Ad-Daw Al-Laami* that the speech of Ibn 'Arabi was attributed to Ibn Ash-Shammaa', and that is why Al-Balatunusi would disparage him, and As-Sakhawi saw in his handwritten work that he freed himself from it.

146) Sirajudin Al-Hanafi (865H)

Hafiz As-Sakhawi wrote in his *Al-Qawl Al-Munbi* about Sirajudin Siraj ibn Musafir Ar-Rumi Al-Hanafi²:

He would go to the utmost in warning against the speech of Ibn 'Arabi, and he mentioned that he used to mix with those busy with his speech in the land of Rum and others, and he saw many of them as deviants who would hide behind extrapolation apparently while in their interior they would not extrapolate, but rather believe in what is the most evil of Kufr... and [Sirajudin] would refer to the writings of Ibn Taymiyah in refutation of Ibn

¹ As-Sakhawi wrote about him: "He was an Imam 'Allamah."

² As-Sakhawi wrote about him: "Al-'Allamah, Al-Muhaqqiq."

'Arabi and he would praise them, and he also wrote in his refutation an excellent book...

Al-Biqa'i further wrote in his *Tarikh* (3/257): "He was ascetic and pious, and there was fire in his heart because of the belief of the people of the land of Rum in the speech of Ibn 'Arabi."

147) Qadhi ibn Ad-Dayri Al-Hanafi (867H)

Hafiz As-Sakhawi wrote in his *Al-Qawl Al-Munbi* about Qadhi Sa'd ibn Muhammad Al-Hanafi known as "Ibn Ad-Dayri":

And likewise king Az-Zahir Jaqmaq sent to our Shaykh As-Sa'di ibn Ad-Dayri, the judge of Hanafis, an individual from the people of knowledge to whom it was attributed that he had some books of Ibn 'Arabi, and he was adopting them and agreeing with them, so that he could be judged. So he ordered the claimant on him and the man acknowledged to possess some (books of Ibn 'Arabi) and denied other than these, so the judge ordered him to be punished and he was thus beaten in his presence with sticks, and then returned to the Sultan who ordered him to be exiled.

148) Jamaludin ibn Ayub Ash-Shafi'i (868H)

Hafiz as-Sakhawi mentioned in his *Ad-Daw' Al-Laami'* (5/37) that Jamaludin Abdullah ibn 'Ali Ash-Shafi'i, known like his father as "Ibn Ayyub", would warn against looking at the speech of Ibn Al-Faridh and Ibn 'Arabi and he would disparage them. He also quoted the speech of his father on the Takfeer of Ibn 'Arabi.

149) Ibn Qaraa Ash-Shafi'i (868H)

As-Sakhawi wrote in his *Al-Qawl Al-Munbi* about Ahmad ibn 'Umar Ash-Shafi'i, known as "Ibn Qaraa"²:

¹ As-Sakhawi said about him: "Shaykh of the Madhab... a great 'Aalim, holding the banner of Tafseer."

² As-Sakhawi said about him: "He was an 'Aalim, pious, ascetic..."

He was among those who opposed the adepts of the way of Ibn 'Arabi, until Ibn Hamid who was in Safad desired to meet him but he did not agree, as his (Ibn Hamid) leaning to Ibn 'Arabi was famous, and when he (Ibn Hamid) managed to appear in front of him and when his eyes fell upon him, he said: "I do not give Salam to someone who believes in someone who is a Kafir."

150) Salih Al-Bulqini Ash-Shafi'i (868H)

Qadhi Salih ibn 'Umar Al-Bulqini' is the son of Hafiz Al-Bulqini and he copied his father's Fatawa against Ibn 'Arabi as it has been quoted previously. As-Sakhawi quoted these Fatawa by Al-Bulqini in his *Al-Qawl Al-Munbi* and he also wrote that Salih Al-Bulqini checked his copying of these Fatawa and agreed that there was no mistake in copying them:

When I compared with him the answer of his father about him (Ibn 'Arabi), as it has preceded, he wrote with his handwriting: "The answers of my father Shaykh Al-Islam have been compared with me, and they are correct, and I say like he said, written by the Faqeer to the forgiveness of His Lord, Salih ibn 'Umar Al-Bulqini Ash-Shafi'i."

151) Ibn Falati Ash-Shafi'i (870)

Hafiz As-Sakhawi wrote in his *Ad-Daw Al-Laami* (8/198) about Abul Fadl Shamsudin Muhammad ibn 'Ali Ash-Shafi'i known as "Ibn Al-Falati"²: "He gave a Khutbah in disparagement of Ibn 'Arabi and others among the Ittihadiyah clearly affirming his opposition on the Minbar of Al-Azhar." He also wrote in *Al-Qawl Al-Munbi*:

And our companion Shaykh Shamsudin ibn Al-Falati gave an eloquent Khutbah in Jami' Al-Azhar, and he insisted in it on the importance of avoiding innovation and reading the books containing ugly and reprehensible matters, clearly naming *Al-Fusus* and *Al-Futuhat* and all books resembling them among the texts and commentaries (of such books), and afterwards other Khutaba of the Muslims followed him in some famous cities with certainty in imitation of the scholars of Yemen who preceded them in this good action.

¹ As-Sakhawi wrote about him: "He was an Imam, Faqeeh, 'Aalim" and also "Shaykh Al-Islam."

² Ibn Al-'Imad Al-Hanbali wrote about him: "He was an Imam, an 'Aalim."

He also wrote in the same book:

He (Ibn Al-Falati) warned the people against looking at the speech of Ibn 'Arabi opposing the apparent meaning of the pure Sharee'ah, and he forbade them listening to it, learning it, teaching it, busying oneself with it, and likewise all his books whose apparent meaning is clear Kufr; he ordered people to burn what they found from them (his books) or to erase them, and not to follow any Sufi who agrees with his evil sayings and corrupt beliefs, and he exhorted them to stay far away from such people and likewise all innovators from the misguided groups, and he exhorted to follow the Book and the Sunnah and the Salaf As-Salih among the companions, Tabi'iis...

As-Sakhawi further said that he read from Ibn Al-Falati's written Fatwa:

I became aware of this clearly misguided person and I found him desirous to break the chains of Islam, desirous to enter in Islam what is not from it, and he competed in this with the actions of the disbelievers...What we take as a religion to the Lord of the whole creation is that he is a person among the disbelievers, and indeed one has become a disbeliever if he believes that there is another divinity with Allah, so what about someone who believes that all existences are divinities? And he defended this and was proud of it, may there be upon him, if he died upon this creed, the curse of Allah, the angels and all servants... And my astonishment does not decrease when I see those who resort to far removed extrapolation and claim that he was correct, by Allah, there is nothing of it, it is only clear Kufr about which there is no doubt, and the Takfeer of those who oppose Allah is easier than this for the people of intellect, and among the clear proofs upon the falsehood of his corrupt school of thought is that you will not find anyone who will openly claim it, debate and argue over it; their condition is similar to those that Allah described in his book as standing upon hypocrisy: "And when they meet those who believe, they say: 'We believe,' but when they are alone with their Shayâtin (devils - polytheists, hypocrites, etc.), they say: 'Truly, we are with you; Verily, we were but mocking.'" (Al-Biqarah: 14)

And if this was true, as they claim, they would affirm it openly and would not keep it hidden. And their saying that his speech is the verification (at-Tahqiq), we say: yes, for every misguiding heretic, may there be Allah's anger and disgrace up to the day they are gathered: "They are the party of Shaitân (Satan). Verily, it is the party of Shaitân (Satan) that will be the losers!" (Mujadalah: 19) And the one who opposes them would be in the party of Allah: "They are the party of Allah. Verily, it is the party of Allah that will be the successful." (Mujadalah: 22). All praises belong to Allah that He gave us success to disagree with him in creed and that He protected us from following his deviated path...

152) Qadhi Yahya Al-Munawi Ash-Shafi'i (871H)

Hafiz As-Sakhawi wrote in his *Ad-Daw Al-Laami'* (10/256) about Qadhi Abu Zakariya Yahya ibn Muhammad Al-Munawi As-Sufi': "He had a good creed as he wrote about the incident of Ibn 'Arabi and freed himself from his books and reading them, and what a good action!"

153) Ahmad Ash-Shumuni Al-Hanafi (872H)

As-Sakhawi wrote in his *Al-Qawl Al-Munbi* about Ahmad ibn Muhammad Al-Hanafi, known as "Ash-Shumuni"²:

He wrote a Fatwa saying: "Al-Hamdulillah, my answer is similar to the answer of the Imams of Islam and the judges of the lands, that it is not permissible to have a look at what is attributed to him (Ibn 'Arabi), which opposes what the Imams of the Deen and scholars of the Muslims are upon, nor to his books, and the rulers should stand in this with clear standing. This has been written by Ahmad ibn Muhammad Ash-Shumuni."

As-Sakhawi mentioned in *Daw Al-Laami'* (2/175) that Ash-Shumuni also confronted and refuted Al-Khaleefah Al-Maghribi for his support of Ibn 'Arabi.

154) Qadhi ibn Hurayz Al-Maliki (873H)

As-Sakhawi wrote in a footnote to *Raf' Al-Isr* (p. 263) about Qadhi Husamudin Muhammad ibn Abi Bakr Al-Maliki, known as "Ibn Hurayz"³:

A person who was openly venerating Ibn 'Arabi and would condemn anyone who would criticise him was brought to him (Ibn Hurayz), so he (Ibn Hurayz) rushed to retaliate against him, and he managed only to establish the proof of what necessitates insanity, so he consigned him to the "Bimarisitan" (mental hospital), and he was freed after his (Ibn Hurayz) death.

¹ As-Sakhawi wrote about him: "He did not leave after him someone similar to him in the Madhab."

² As-Sakhawi wrote about him: "He was an Imam, a scholar, 'Allamah, Mufti...'; As-Suyuti said: "Al-Muhaddith, Al-Usuli, Al-Mutakalim, An-Nahwi, Al-Muhaqqiq, Al-Imam, Al-'Allamah" and he was a student of Al-'Ala Al-Bukhari as mentioned by As-Sakhawi in his *Daw*".

³ Ibn Makhluq said: "Al-Faqeeh, Al-'Allamah, Al-Fadil, Al-Imam."

As-Sakhawi also wrote about this in his *Al-Qawl Al-Munbi*:

He (Ibn Hurayz) ordered him to be imprisoned so the evidence could be established against him, so that the Hukm of Allah could be applied on him, and some desired to release him but he did not accept, so it was said to him: "He is insane" and thus he ordered him to be consigned to the "Bimarisitan" (mental hospital)."

As-Sakhawi said he started to write his book *Al-Qawl Al-Munbi* after this event.

155) Muhammad Al-Kamal Ash-Shafi'i (874)

As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that Muhammad ibn Muhammad Al-Kamal¹, Imam of Al-Kamiliyah wrote two writings against Ibn 'Arabi, one is a big volume and the other is a small booklet, and people benefited from them and many followers of Ibn 'Arabi returned to the truth after his reality became clear to them. Hafiz As-Sakhawi further wrote in his *Ad-Daw Al-Laami'* (9/95) about him:

He was openly refuting him (Ibn 'Arabi) until a great Jama'ah of his followers returned to him, because of his good intent and complete kindness in his warning against him.

He also wrote in his *Al-Qawl Al-Munbi*:

Likewise Al-'Allamah Al-Muhib Abul Qasim An-Nawiri Al-Maliki washed and erased them (*Al-Fusus* and *Al-Futuhat*) in our times in the market of books in the presence of noble scholars and others, and in other places than the market of books by the Imam of Al-Kamiliyah and others from our companions of our times.

156) Qadhi Ibn ul-'Imad Al-Hanafi (874H)

As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that he read a handwritten Fatwa of Al-Qadhi Muhammad ibn 'Abdirahman Al-Hanafi known as "Ibn ul-'Imad"² against Ibn 'Arabi, in which he wrote:

¹ As-Sakhawi described him as "Imam" and "Allamah", and he like his father, grand father and great grand father were heads of the Madrasah Al-Kamiliyah.

² As-Sakhawi said about him: "He was an Imam, an expert in many sciences, an 'Aalim."

This mentioned book attributed to this reckless disbeliever contains different kinds of misguidance and different sorts of betrayals and harms, and indeed the scholars of his time intensified their objection to him, and those after them stood to defend the Deen of Allah and assist it, and most of scholars and experts in scrutinizing exposed his falsehood and the experts in criticism unveiled his evil stench, and the scholars of Islam to whom his affair was referred gave Fatwa on his excommunication, and the reliable among the people of authority and rulers were resolute in declaring him misguided.

And among what was objected to him was what he beautified in his book called *Al-Fusus*, which opposes the pearls of An-Nusus (religious texts), and he falsely claims that he composed it and brought it to the people by the permission of the Prophet ﷺ in his supposed dream... And among the evils matters in it, in the chapter of Adam (as translated by A. Bewley): "He is in relation to Allah as the pupil, being the instrument of vision, is to the eye. This is why he is called "*insán*..."

Also among his sayings in the chapter of Nuh: "Had they left them, they would have been ignorant of the Real in the measure of what they had left."

And his saying: "The Real has a face in every object of worship; whosoever knows it knows it, and whosoever is ignorant of it is ignorant of it..."

And his saying in the chapter of Hud: "They reached the source of nearness, and so distance vanished. What is called *Jahannam* vanished in respect to them. They win the bliss of nearness..."

And his greatest calamity and worst disaster is his saying that there remains in the religion the place of two bricks, one of silver and one of gold, and the brick of silver represents the Prophet ﷺ by which Prophethood was sealed, and the brick of gold represents the saint by which sainthood is sealed, referring to himself, and all of this is clear Kufr and repugnant Shirk...

And he has other statements entailing Kufr and evil expressions; the scholars agreed on rejecting them and on their falsehood and on repelling them, and they gave Fatwa that the heads of the Ittihadiyah are the Imams of Kufr, their repentance is not accepted if they are caught before it, and they are heretics who show apparent Islam and conceal the greatest of Kufr, and they obligated the punishment on those who link themselves to them or defend them or praise them or revere their books, or are known to help them, or hate speaking against them or excuse them; they (the scholars) increased their speech and extended their scope, may Allah help by His power those who support the Ahlus Sunnah wal Jama'ah, and may He disgrace the followers of the creed of the Ittihadiyah...

157) **Jamaludin An-Nashiri Ash-Shafi'i (874H)**

Jamaludin Muhammad ibn Ahmad ibn Abi Bakr¹, the judge of Zabeed, like his father Shihabudin Ahmad ibn Abi Bakr An-Nashiri was an opponent to Ibn 'Arabi. Hafiz As-Sakhawi wrote in his *Al-Qawl Al-Munbi* that someone mentioned to him that a person had good books, and he replied: "They are not good books for the Muhaqqiqeen, as he incorporates many sayings of Ibn 'Arabi."

158) **'Qadhi Izudin Al-Hanbali (876H)**

As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that his teacher Qadhi 'Izudin Ahmad ibn Ibrahim Al-Hanbali Al-Kanani² wrote on two manuscripts of the answers of As-Siraj Al-Bulqini on Ibn 'Arabi, and he (As-Sakhawi) read this many times to him:

My saying about this is what was said by the Imam Shaykh Al-Islam Al-Bulqini and those who agreed with him among our leaders, the Mashaykh of Islam, may Allah make them beneficial for those who come after them, and the Imams of our Madhab and others. I came across some writings regarding this (meaning, warning against Ibn 'Arabi) and in some of them it is mentioned that a group of scholars gathered many times for this reason among whom was Shaykh 'Alaudin Al-Qunawi Ash-Shafi'i and many great scholars of his time, and they agreed finally on cursing this person mentioned and clearly affirming his Kufr, and that they only judge with the apparent meaning and Allah knows the secrets. Said and written by Ahmad ibn Ibrahim ibn Nasrillah ibn Ahmad Al-Kannani Al-Hanbali.

159) **Al-Ameen Al-Aqsarai Al-Hanafi (880H)**

As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that he read the handwritten notes of his teacher Abu Zakariya Yahya ibn Muhammad Al-Ameen Al-Aqsara'i Al-Hanafi³ on two manuscripts of the answers of Al-Bulqini on Ibn 'Arabi:

¹ As-Sakhawi wrote about him: "He was a Faqeeh Muhaqqiq."

² Al-'Aleemi wrote about him: "Ash-Shaykh, Al-'Aalim, Al-Aamil (acting on his knowledge), Al-'Allamah, pious, ascetic, Al-Muhaqqiq, expert in many fields, Shaykh Al-Islam"; As-Sakhawi said: "Our Shaykh, Shaykh of the Madhab, rare in existence."

³ As-Sakhawi said: "Our Shaykh, the pride of his time"; Ibn Al-'Imad said: "The leadership of the Ahnaf came to him in his time", and Ibn Tulun said: "Al-'Allamah."

All praises belong to Allah, Lord of the universe, and may His Salawat and Salam be on our leader Muhammad, his household and companions, and all Prophets and Messengers.

My answer is similar to the answers of our leaders, the Imams of Islam and the illustrious scholars and the judges of the lands, may Allah preserve them to support the people of Eman, from the accepted, elevated and sublime Madhahib, concerning this misguided and misguiding person who turns away from decisive religious texts and the elevated opinions followed in the Hanifiyah (monotheist) nation; similar to this cannot happen except for someone who has been deprived of his reason or someone whose heart is corrupt, and there is no third possibility, and the first possibility has been removed so the second is chosen.

It is obligatory upon the leaders and rulers holding the matters of Islam to destroy his creed in the lands, and whoever believes in the correctness of his books, he has propagated deviation, corruption and misguidance by this, and Shaytan took control through his corrupt sayings over those whose brains are free from the rules of the Sharee'ah, the Ayaat (verses) and Sunan Al-Mardhiyah (Accepted Narrations), and he has thus exited the Sharee'ah Al-Muhammadiyah, so he should return and come back...

As-Sakhawi also mentioned in the same book that Al-Aqsara'i gave him the book of As-Su'udi in refutation of Ibn 'Arabi. Al-Halabi mentioned in his *Tasfeeh Al-Ghabi fi Tanzih Ibn 'Arabi* that it was said to Al-Aqsara'i: "People of ancient and recent times differed on Ibn 'Arabi, one group believes in his sainthood, and this is a calamity." He said: "Yes, it is the greatest of calamities and disasters!"

16o) Ibn 'Afeefudin Ash-Shafi'i (880H)

As-Sakhawi wrote in his *Al-Qawl Al-Munbi* about Muhammad ibn Muhammad Ash-Shafi'i known as "Ibn 'Afeefudin":

He confronted a person from Rum whose name was 'Abdullah and who was living in the suburb of Al-Karjiyah in Makkah, and he (this Abdullah Ar-Roomi) was among those who believed in him (Ibn 'Arabi) and he copied with his hands *Al-Futuhat* or most of it until he (Ibn 'Afeefudin) expelled him from there, and he went towards Madeenah where he died.

¹ As-Sakhawi said about him: "Imam 'Allamah."

161) Qadhi 'Ali An-Nawiri Al-Maliki (882H)

Hafiz As-Sakhawi mentioned about 'Ali ibn Muhammad An-Nawiri Al-Maliki' in his *Daw' Al-Laami'* (6/12) that he studied from Al-Balatunusi the book *Fadhihah Al-Mulhideen* of his teacher Al-'Ala Al-Bukhari, and this book contains clear Takfeer of Ibn 'Arabi as it has preceded.

162) Burhanudin Al-Biqa'i Ash-Shafi'i (885H)

As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that Burhanudin Ibrahim ibn 'Umar Al-Biqa'i Ash-Shafi'i² stood up in refutation of Ibn 'Arabi and Ibn Al-Faridh, and exposed their realities and he faced trials for this. At the end of the year 854, he spoke against the poem *At-Taa'iyah* of Ibn Al-Faridh, showed the Kufr in it, and did Takfeer of those who believe in it, and because of this they surrounded him many times in his Mosque with the intent to kill him, but Allah protected him from them. Thereafter he wrote many epistles against Ibn Al-Faridh and Ibn 'Arabi, and he wrote a book against Ibn 'Arabi which he called: *Tanbih Al-Ghabi ila Takfeer Ibn 'Arabi*; he wrote in its introduction:

When I saw that people were confused about Ibn 'Arabi who was attributed to Sufism, labelled by the people of truth as "Wahdah" (unity), and I did not see what cures the heart in his mention, and his Kufr in his book *Al-Fusus* was more apparent than in others, I wished to mention from it what was clear so his condition would be known and his speech would be abandoned, and people would believe in his decadence, Kufr and misguidance.

He summarised Ibn 'Arabi's creed as such in the introduction:

One should know that his speech revolves around the absolute unity (Al-Wahdah Al-Mutlaqah), which means there is nothing except this universe... then he wants to declare the religion void from its basis by untying the beliefs of its people, by saying that every person is on the correct path, and there is no punishment, and if it occurs, the promised punishment will only be pleasure and sweetness and similar to it, and if its people face pain, it does

¹ As-Sakhawi said that he was present in many of his sittings in Makkah and: "What a good person he was in knowledge, expertise in many fields and eloquence, humility and magnanimity!"

² Ibn Tulun said: "Al-Imam, Al-Muhaddith, Al-'Allamah, the historian"; Ibn Al-'Imad said: "Al-Muhaddith, Al-Mufassir, Al-Imam, Al-'Allamah" and Ash-Shawkani said: "He was an expert in all sciences."

not prevent happiness and satisfaction (from Allah), as it does not prevent the person who faces pain in this world.

He further wrote:

I called these pages *Tanbih Al-Ghabi ila Takfeer Ibn 'Arabi*, and if you want (you can) call it *An-Nusus min Kufr Al-Fusus* (The clear texts from the Kufr of Al-Fusus), as I did not bring witnesses on his Kufr and his evil matter except by something that cannot be extrapolated from his speech.

He wrote in his book *Tahzeer Al-'Ibad min Ahlil 'Inad* about Ibn 'Arabi and Ibn Al-Faridh:

The scholars declared them both Kafir because of what was quoted to them from their condition and what they confirmed from their speech, as for Ibn 'Arabi, those who spoke against him are many...the scholars agreed on his Takfeer, so it became a matter of consensus (*Ijma'*).

He wrote in his *Tanbih Al-Ghabi*: "And his worst matter is that he linked his Kufr to the permission of the Messenger ﷺ, the one who erased all kinds of Shirk." He further said in the same book:

It is not allowed for anyone to say: "I do not hold any opinion about him or I am silent, I do not establish or deny," because this entails Kufr, as the Kafir is the one who denies what is known by necessity in the religion, and the one who doubts in such a Kufr becomes Kafir, this is why Ibn Al-Muqri said in his *Mukhtasar Ar-Rawdah*: "Whoever doubts about the Kufr of the Jews, Christians and the group of Ibn 'Arabi is a Kafir."

163) As-Siraj Al-“Abbadî (885H)

As-Sakhawi wrote in his *Al-Qawl Al-Munbi* that As-Siraj 'Umar ibn Husayn Al-'Abbadî Ash-Shâfi'i² wrote on two manuscripts of the *Fatawa* of Al-Bulqini against Ibn 'Arabi:

All praises belong to Allah, the One who guides to the correct path. The answer is what the Imams of the religion, the scholars of the Muslims answered about this individual exiting the religion, corrupting the nation of

¹ This epistle is published with *Tanbih Al-Ghabi*.

² As-Sakhawi wrote about him: "He became the Shaykh of the Shaf'iyyah without any dispute, and Fatwa rested upon him and he is the reference of the memorisation of the Madhab" and Ibn Al-'Imad wrote: "Al-Imam Al-'Allamah."

Muslims, producing deviation in the ranks of sainthood and misguidance in the topic of guidance. I have seen nowadays one of the Imams who disputed about this, and he was close to enter these paths of destruction until Allah gave him success, and nobility belongs to Him, to return from this and He gave him success to take the best of path with the Salik. And similar people (to Ibn 'Arabi), it is not permissible to believe in them nor to rely on the one who says accordingly, and returning to the truth is better than relying on falsehood, may Allah destroy the faces of falsehood! And taking the path of safety is more cautious. Allah knows best. Written by the Faqeer to the Mercy of His Lord, 'Umar Al-'Abaddi Ash-Shafi'i.

164) Ibn Abil Wafa Ash-Shafi'i (887H)

Hafiz As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* and *Ad-Daw' Al-Laami* (1/77) that Al-Qayati and Al-Wana'i asked Ibrahim ibn 'Ali Ash-Shafi'i As-Sufi about the speech of Ibn 'Arabi and he answered: "It harms the beginner and the one who has reached (high levels of Sufism) has no need of it" and he was extremely discontent with him.

165) Ibn Khaleefah Al-Maliki (889H)

Muhammad ibn 'AbdirRahman Al-Maghribi Al-Maqdisi Al-Maliki known as "Ibn Khaleefah" was the son of Khaleefah Al-Maghribi, who was a famous supporter of Ibn 'Arabi as mentioned previously. Al-Biq'a'i wrote in his *Tarikh* (3/340) about Ibn Al-Khaleefah: "He was courageous, firmly grounded, and avidly read the Book of Allah, and he manifested his freeing himself from Ibn 'Arabi." As-Sakhawi wrote in his *Ad-Daw' Al-Laami'* (8/44): "He freed in my presence of what was attributed to his father from his leanings towards the sayings of Ibn 'Arabi."

166) Qadhi Muhibudin ibn Shahnah Al-Hanafi (890H)

As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that Qadhi Muhibudin Abul Fadl Muhammad ibn Muhammad Al-Hanafi known as "Ibn Shahnah"¹ wrote on two

¹ Ibn Al-'Imad Al-Hanbali wrote about him: "Al-Imam, Al-'Aalim" and he has many books among whom *Sharh Al-Hidayah*.

manuscripts of the answers of Al-Bulqini about Ibn 'Arabi, and his wording in one of them is:

All praises belongs to Allah, the One who grants respite and who is not heedless, the servant Muhammad ibn Shahnah Al-Hanafi, may Allah forgive his sins and conceal his defects, came upon the answers (of Al-Bulqini) pointed to, and I knew from it what he explained from its top to its interior, and I say according to it, and whoever believes in the correctness of his sayings for which the scholars of Islam declared [Ibn 'Arabi] to be a Kafir, rather was satisfied with them, becomes a Kafir, as being satisfied with Kufr is Kufr. This calamity has spread and generalised, we ask Allah to inspire (Ilham) the rulers to stand to terminate the materials of everyone who exits from the most noble, most elevated, most complete and most apparent way of Muhammad ﷺ or claims reaching (the truth) from an another way than him ﷺ, and he quits the apparent meaning of the noble law. Our scholars, may Allah (Ta'ala) have mercy upon them, clearly stated that turning away from the apparent meaning of the religious texts to meanings claimed by the people of falsehood without any necessity is Ilhad (infidelity), and Allah is the One who gives success by His generosity and clemency.

There was among my teachers a person who was very proficient and complete in the topics of the creed, and I heard him once praising this man and he intended to direct his sayings contradicting the apparent meaning of the noble law (to a correct meaning), so I cut off from him, and I did not meet him again, and it happened that after a little time he lost his reason and died because of this disease...

As-Sakhawi wrote in a footnote to *Raf' Al-Isr* (p. 392):

He (Ibn Shahnah) had a complete desire to obtain my books (against Ibn 'Arabi) and he gathered some of them, and sometimes some of them were read in my presence by his youngest son, and he would repeat his questions to obtain my books about Ibn 'Arabi.

167) Abu Sa'adat Al-Bulqini (890H)

Abu Sa'adat Muhammad ibn Muhammad ibn 'AbdirRahman ibn 'Umar ibn Raslan Al-Bulqini¹ was the great grandson of Hafiz Al-Bulqini, and he wrote after

¹ As-Sakhawi wrote about him: "He was an Imam, 'Allamah, Faqeeh, Nahwi, Usuli, and an expert in many fields" and Ibn Al-Imad said: "Al-Imam Al-'Aalim."

the Fatwa of his great grandfather, as mentioned by Hafiz As-Sakhawi in his *Al-Qawl Al-Munbi*:

My answer is the same as the answer of Shaykh Al-Islam, the grand father of my father, may Allah cover him in His mercy and give him a home in the garden of His paradise. Written by Muhammad Al-Bulqini.

168) Ibn Katib Qa'atu Az-Zahab Ash-Shafi'i (897H)

Hafiz As-Sakhawi wrote in his *Daw' Al-Laami'* (11/5) about Abul Barakat Isma'eel ibn AbdirRazaq Ash-Shafi'i As-Sufi known as "Ibn Katib Qa'atu Az-Zahab": "He was very strict in condemning evil and departed from those leaning towards Ibn 'Arabi, in such a way that he would refuse to pray behind an Imam of this kind..." Hafiz As-Sakhawi mentioned in the same book (11/6) that Ibn Katib studied *Al-Kifayah fi Tarqeeq Al-Hidayah* from him, and this book is a summary of *Al-Qawl Al-Munbi* which gathers the sayings of scholars against Ibn 'Arabi.

169) 'Ubaydullah As-Samarqandi Al-Hanafi (895H)

Hafiz As-Sakhawi wrote in his *Al-Qawl Al-Munbi* about 'Ubaydullah ibn Mahmud As-Samarqandi Al-Hanafi As-Sufi: "Some of his Murids told me that he would exhort his group and others to abandon reading his books, especially *Al-Fusus*, and he would say: "Beware of reading them, as it changes felicity into misfortune."

170) 'Abdul Malik As-Sawaji Ash-Shafi'i (896H)

Hafiz As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that his companion 'Abdul Malik ibn 'Ali As-Sawaji Ash-Shafi'i As-Sufi was among those who would scare people away from Ibn 'Arabi and his books.

171) Ahmad Zaruq Al-Maliki (899H)

Ahmad ibn Ahmad Al-Maliki Al-Sufi known as "Zaruq"¹ wrote in his book *Tasees Al-Qawa'id wal Usul wa Tahseel Al-Fawaid li Zawil Wusul* (its manuscript is in Paris):

Advising people against *Al-Futuhat* of Al-Hatimi (Ibn 'Arabi), rather from all his books and most famous, and Ibn Sab'iin, Ibn Al-Faridh, Ibn Ahla, Ibn Sawadkin, Al-'Afeef At-Tilmisani, Al-Ayki Al-'Ajami, Al-Aswad Al-Aqta', Abu Ishaq At-Tajeebi, At-Tushtari, and some parts of *Ihya* of Al-Ghazali, a major part of *Al-Muhlikat* from him, and *An-Nafakh At-Taswiyah* by him and *Al-Madhnun bihi 'ala ghayr Ahlihi* and *Mi'raj As-Salikin* and *Al-Munqidh* and some parts of *Qut Al-Qulub* of Abu Talib Al-Makki, and the book of As-Suhrawardi and similar to them; it is necessary to be aware of the places of mistakes.

And he quoted afterwards the speech of Abu Hayyan Al-Andalusi in his *Tafseer* naming many of these Sufis and also Ibn 'Arabi.

172) Ibrahim An-Naji Ash-Shafi'i (900H)

As-Sakhawi wrote in *Ad-Daw Al-Laami'* (1/166) about Burhanudin Ibrahim ibn Muhammad Ash-Shafi'i Al-Halabi, known as "An-Naji"²: "He would speak to people in different places, even do Khutab with greater unrestraint and strength in refuting the followers of Ibn 'Arabi and similar to him."

173) 'Abdul Mu'ti Al-Muhammadi Al-Maliki

As-Sakhawi mentioned in his *Daw' Al-Laami'* (5/81) and *At-Tuhfah Al-Lateefah* (2/207-208) about 'Abdul Mu'ti ibn Khaseeb Al-Maliki As-Sufi:

He refuted those who read the speech of Ibn 'Arabi and he freed himself from this and took an oath upon it and expressed his aversion for anyone who would attribute this to him in his life or after his death... and he copied with his handwriting among my books *Al-Qawl Al-Badi'*... And had someone write

¹ Az-Zirkili wrote about him: "Faqeeh, Muhaddith, Sufi, and Sufism took over him and he isolated himself and travelled."

² Ibn Tulun said about him: "Al-Muhaddith Al-'Allamah" and Ibn Al-'Imad said: "Al-Imam Al-'Aalim."

for him several of my small writings and among them a beneficial and splendid booklet warning against the books of Ibn 'Arabi and his speech.

174) Mulla Ahmad, Hafeed At-Taftazani

As-Sakhawi wrote in his *Al-Qawl Al-Munbi* about Mulla Ahmad ibn Al-Wali, the grand son of At-Taftazani:

He disparaged him (Ibn 'Arabi) a lot, especially in his grammatical explanation of the verse: "Until we received the like of that which the Messengers of Allah had received" (Al-An'am: 124) by making "Messengers of Allah" as Mubtada, and its Khabar what comes after.

175) Ahmad Ash-Shibli Al-Hanbali

As-Sakhawi mentioned in his *Al-Qawl Al-Munbi* that Ahmad ibn Aqash Ash-Shibli Al-Hanbali, who copied the epistle of As-Sayf As-Su'udi against Ibn 'Arabi wrote after it:

I followed up the book *Al-Fusus* and gathered from it its poems which testify to the author's belief in Ittihad and in the creed of Wahdatul Wujud, and I added to it poems of others before and after him who are similar to him, and all of this has not been gathered by the mentioned As-Sayf (As-Su'udi), and what Ibn 'Arabi said in *Al-Fusus* is among what I seek forgiveness to Allah for even narrating it with all others who are upon his way...

And he mentioned many poems of Ibn 'Arabi, At-Tilmasani, Al-Hallaj and others.

176) Shamsudin As-Sakhawi Ash-Shafi'i (902)

Hafiz Shamsudin Muhammad ibn Abdirahman Ash-Shafi'i As-Sakhawi¹ wrote the book *Al-Qawl Al-Munbi 'an Tarjamah ibn Al-'Arabi* (The informative speech in the mention of Ibn 'Arabi) and he summarised this book entitled *Al-Kifayah fi Tareeq Al-Hidayah* (Sufficiency in the way of guidance), in which he gathered the

¹ Ibn Fahd said about him: "Al-Imam, Al-'Aalim, Al-'Allamah, Al-Hafiz, Al-Hujjah" and Ibn Tulun said: "The great Hafiz."

sayings of many scholars against Ibn 'Arabi and exposed his Kufr. After quoting the speech of Ibn 'Arabi in the chapter of Hud: "Every correct thing has a reward. Every rewarded thing is happy. Every happy one is approved. If he is wretched at one time in the Next Abode...", As-Sakhawi commented: "This contains affirming the correctness of the Jews, Christians, worshipers of the calf, idols and Tawagheet and others in general." He said in conclusion of his book:

O brother, this is the Madhab of the Muslims from the west and east, seek help from Allah from this group exiting (the religion), followers of heretics, and be alert from them, I ask Allah not to spare any of them and leave any of them.

As-Sakhawi also mentioned in a footnote to *Raj' Al-Isr* (p. 146) that he removed someone from the position of judge because of his admiration of Ibn 'Arabi, and he mentioned in his *Daw' Al-Laami'* (7/261) that on many occasions he debated those who defended Ibn 'Arabi.

177) Abu Bakr Al-'Eedrus Ash-Shazili (914H)

Muhammad ibn 'Umar Bahraq said in his book *Mawahib Al-Quddus fi Manaqib Shaykh Abi Bakr Al-'Eedrus*:

I heard Sayidi (meaning Shaykh Abu Bakr Al-Eedrus) saying: "I do not remember that my father ever beat or reprimanded me except once because he saw in my hand *Al-Futuhat Al-Makkiyah* of Ibn 'Arabi and he became extremely angry, so I abandoned it since that day.

178) Ibn Fahd Al-Makki Ash-Shafi'i (921H)

'Izudin 'Abdul'Aziz ibn 'Umar ibn Muhammad ibn Fahd Ash-Shafi'i known as "Ibn Fahd Al-Makki"² authored the book *Muntakhab min Al-Qawl Al-Munbi fi Tarjamah ibn Al-'Arabi* which is a summary of his teacher As-Sakhawi's *Al-Qawl Al-Munbi* and he added few notes to it. He wrote after quoting the speech of Al-Wasiti: "May Allah curse such a Tawheed (meaning of people of Wahdatul Wujud) and such cognisance!" After quoting the speech of Al-Wasiti about the speech of Ibn 'Arabi in the chapter of Nuh: "May Allah curse such cognisance

¹ As mentioned in *'Uqud Al-Almas* of 'Alawi ibn Tahir (p. 104).

² Ibn Tulun said about him: "Ash-Shaykh Al-Imam Al-Hafiz."

and the one who knows it!" He wrote after mentioning the speech of Abu Hayyan Al-Andalusi:

He was among the most vehement in his refutation of this group, in warning against them, exposing their ignominies, and matters of Kufr and filth, may there be upon them continuous curses of Allah, the angels and all people up to the day of judgement.

179) Ibn Qadhi 'Ijlun Ash-Shafi'i (828H)

Najmudin Al-Ghazi wrote in his *Al-Kawakib As-Saairah* (1/116) about Abu Bakr ibn 'Abdillah Ad-Dimashqi Ash-Shafi'i known as "Ibn Qadhi 'Ijlun":

He objected to many of the Sufi leanings in matters that contradict the apparent laws, and he confronted the Sufi Shamsudin Al-'Umari many times and he prevented him from speaking, chastised him and reprimanded him for reading the books of Ibn 'Arabi.

Ibn Al-'Imad Al-Hanbali mentioned in his *Shazarat Az-Zahab* (8/158) that he would forbid reading the books of Ibn 'Arabi.

180) Shamsudin Al-Kafarsusi Ash-Shafi'i (932H)

Muhammad ibn 'Ali As-Salihi Al-Hanafi, known as "Shamsudin ibn Tulun", wrote in his *Al-Qalaid Al-Jawhariyah fi Tariikh As-Salihiyah* (2/538-539) about Shamsudin Muhammad ibn AbdirRahman Al-Kafarsusi Ash-Shafi'i¹:

And a group who affirms his misguidance and consider him as an innovator Ittihadi Kafir, and they are most of the sons of Arabs and all the Muhadiths. I heard Shaykh Shamsudin Al-Kafarsusi saying: "Some historians counted them to be around 500"...

¹ Al-Ghazi wrote about him: "He was an imam, and expert in knowledge, he was the most knowledgeable in fiqh in his time..."

² Ibn Tulun said about him: "Al-Imam, an expert on many fields, Al-'Allamah, Al-Mufti."

181) Sa'di Jalabi Al-Hanafi (945H)

Sa'dudin 'Isa ibn Ameer Khan Al-Hanafi, known as "Sa'di Jalabi", wrote a Fatwa against Ibn 'Arabi and his *Al-Fusus*, after he was sent the same questions and quotes of Ibn 'Arabi as those sent by As-Su'udi to Al-Harthi and other scholars; he said:

May Allah (Ta'ala) have mercy upon you, Allah says the truth and guides to the right path. What these pages contain from evil and absurd words, the intellect refuses them and the texts refute them, some of these sayings are sophistry and others are Kufr and heresy and amount to exiting the religion, and they break the consensus of the Muslims, rather of all nations. And these saying are a rejection of what is known by necessity in Islam, and constitute Ilhad (infidelity) in the Speech of the Al-Muhaymeen, Al-'Allam (Allah, the Guardian, the All-Knower). Whoever declares him truthful, rather, only hesitates that is a Kafir in Allah the All-Mighty, and if he persists and does not repent, he should be executed (by the state).²

182) Shamsudin Al-Faluji Ad-Dimashqi Ash-Shafi'i (952H)

Najmudin Al-Ghazi mentioned in his *Al-Kawakib As-Saairah* (2/49) that Shamsudin Muhammad ibn 'Ali Al-Faluji Ash-Shafi'i would do Takfeer of Ibn 'Arabi and anyone who would consider him as a saint, and he faced trials for this as some supporters of Ibn 'Arabi tried to kill him.

183) Shamsudin ibn Tulun Al-Hanafi (953H)

Muhammad ibn 'Ali As-Salihi Al-Hanafi, known as "Shamsudin ibn Tulun"³ wrote in his *Al-Qala'id Al-Jawhariyah fi Tariikh As-Salihiyah* (2/538-539):

There is a group who believes in his sainthood and desire to visit (his grave), and consider him to be a Qutb, and they are most of the non-Arabs and all the Romans (Muslim from Turkey and around)... And a group who believes in his misguidance and consider him an innovator Ittihadi Kafir, and they are most of the sons of the Arabs and all the Muhadiths. I heard Shaykh

¹ Ibn Al-'Imad said about him: "Al-Imam 'Allamah Qadhi of Constantinople."

² *Fatwa Sa'd Effendi fi Al-Fusus* and it is present in *Rasail wa Fataawa fi Zamm ibn 'Arabi*.

³ Ibn Al-'Imad wrote about him: "Al-Imam, Al-'Allamah, Al-Musnid, the historian."

Shamsudin Al-Kafarsusi saying: "Some historians counted them around five hundreds" ...

He wrote about the events of the year 914 in his *Mafakihah Al-Khallan* (1/142):

On the day of Jumua'h, the tenth, a person came with some books of Ibn 'Arabi among which was *Al-Fusus* and I took it with a group and we washed it out in the pond of Al-Kalasarah.

184) Jawi Zadah Al-Hanafi (954H)

Najmudin Al-Ghazi mentioned in his *Al-Kawakib As-Saairah* (2/28) and Ibn Al-'Imad in his *Shazarat Az-Zahab* (8/303) that Muhiyudin Muhammad ibn Ilyas Ar-Rumi Al-Hanafi, known as "Jawi Zadah"¹, was Mufti in Constantionople and then the Sultan removed him from the office of fatwa because of his speech against Ibn 'Arabi, and most of the Romans (Muslims from Turkey and around) were leaning towards Ibn 'Arabi and among them the Sultan.

185) Ibrahim Al-Halabi Al-Hanafi (956H)

Ibrahim ibn Muhammad Al-Halabi Al-Hanafi², Imam and Khateeb of Sultan Al-Fatih mosque in Constantinople, wrote many books in refutation of Ibn 'Arabi, including:

- 1) *Tasfeeh Al-Ghabi fi Takfeer Ibn 'Arabi* (Declaring stupid the idiot in the Takfeer of Ibn 'Arabi)
- 2) *Durat Al-Muwahhideen wa Riddat At-Mulhideen* (The pearl of the people of Tawheed and apostasy of the infidels)
- 3) *Ni'mat Az-Zaree'ah fi Nusrat ash-Sharee'ah* (The blessing of the means in giving victory to the Sharee'ah)

And the last one is from the largest refutations written against the book *Fusus Al-Hikam*. He said in *Ni'mat Az-Zaree'ah* about *Fusus Al-Hikam* (p. 32): "The

¹ Al-Ghazzi said about him: "The complete 'Allamah" and Ibn Al-'Imad said: "Al-'Aalim, Al-'Allamah"

² Ibn Al-'Imad said about him: "Al-Imam, Al-'Allamah". He has authored many books of Fiqh such as *Muntaqa Al-Abhar* and others.

mentioned book contains things that contradict the religious laws." He said about some of the speech of Ibn 'Arabi (p. 43): "This is infidelity (Ilhad) among his others infidelities in the verses of Allah (Ta'ala). And a lot of similar infidelity will be mentioned." He further said about Ibn 'Arabi's speech (p. 44): "If Nuh had combined these two calls for his people, they would have answered him. If Nuh had articulated something like of this âyat, his people would have responded to him":

As if Nuh ﷺ was ignorant of the way to call to Allah (Ta'ala), and you the misguided person who misguides others would know it, and Allah knows better where to put His prophethood.

Ibn 'Arabi said in *Fusus Al-Hikam* in the chapter of Nuh ﷺ, as translated by Aisha Bewley: "They have hatched a mighty plotting," (71:22) because calling to Allah is the plotting of the One called; since He does not lack the beginning, He is called to the end, so they call to Allah. This is the source of devising according to inner sight. Nuh said, 'The affair belongs entirely to Him,' so they answered Him with plotting as He called them." Al-Halabi said commenting on these words (p. 47):

Look at this Kufr, how evil it is! Look at this audacity, how disgusting it is! Is it not but intent to cancel the laws (Sharai')!? Look at this delirium in his speech: "Since He does not lack the beginning, He is called to the end" while the call is only towards the worship of Allah (Ta'ala) and the Tawheed of Allah, and exiting Kufr and sins; this call is not towards His (SubhanaHu wa Ta'ala) essence, to the point that he (Ibn 'Arabi) came with his evil school of thought: "Allah is the essence of things ('Ayn Al-Ashya)".

Al-Halabi said regarding some of Ibn Arabi's alterations of the meaning of the Quran (p. 78):

Look at this alteration (Tahreef) and infidelity (Ilhad) in the (interpretation of the) verses of Allah (Ta'ala), and changing the meaning of blame desired by Allah, and altering it to praise and security, and the alteration of the Torah by the Jews, with their knowledge that they were upon falsehood, is not compared to this alteration except like an atom in a desert...

He further said (pp. 89-90):

This is the utmost degree in departing from the religion and the laws in their entirety, and in opposing all the Books of Allah (Ta'ala) and His Messengers (may Salah and Salam be upon them) and all the people of religions. And this is the utmost degree in sticking to the Kufr of every disbeliever and gathering between the opposites, as indeed the belief in one divinity contradicts the

belief in two, and the belief in two divinities contradicts the belief in three or more, and the belief in His existence contradicts the negation of His existence and the belief in giving life after death, in the occurrence of the resurrection, and that what Allah (Ta'ala) and His Messengers said would occur such as paradise, hell and judgment, rewards, punishment and others contradict the belief of negating all of these...

What misguidance is greater than declaring the idol worshipers, the dualists, Trinitarians, and the deniers (of Allah's existence) as people reaching the truth?

Ibn 'Arabi believes that by Kashf (unveiling of saints), a saint can reject a Hadith. He wrote in *Al-Fusus* (1/164):

And it can appear from the Khaleefah something that opposes a Hadith in a ruling, and it is imagined that it is from Ijtihad, and it is not such: It is only that for the Imam through Kashf, this narration is not established from the Prophet ﷺ, and if it was established, he would have acted upon it.

Ibrahim Al-Halabi Al-Hanafi wrote in his *Ni'mah Az-Zaree'ah* (p. 138) about this claim of Ibn 'Arabi:

Look at his plotting for propagating his falsehood by claiming that the authentic Ahadith can be not established in reality, and he and those similar to him are aware of this through Kashf, so they can oppose them!! And you are aware that it is solely a claim having no proof for it, as Kashf is not a proof else the structure of the religious law would be corrupted, as indeed everyone is capable of claiming such things, so every person of desire will act according to his desire and claim Kashf in it; what corruption is greater than this?

186) 'Arif Muhammad Al-Husayni

As-Sayid 'Arif Muhammad ibn As-Sayid Fazlullah Al-Husayni wrote an epistle against Ahmad ibn Sulayman Al-Hanafi, known as "Ibn Kamal Pasha", because of Ibn Kamal's defence of Ibn 'Arabi. As-Sayid 'Arif Muhammad wrote in this epistle:

Rather the evidence established is that he (Ibn 'Arabi) is among the most evil infidels (Malahidah), as he filled his books with sayings that contradict the law of the leader of the two worlds, rather the rules of all nations in such a way that no extrapolation (Taweel) can be accepted from any correct way, as it is not hidden for the one who follows up this book with justice and sincerity... As for the Sufis' exoneration (of Ibn 'Arabi), this is not counted as

most of them are people of deviation and misguidance, and one should not count those who followed them in his exoneration, as it is pure Taqleed based on good opinion of all Sufis, and there is no evidence on which one can rely as I have indicated.

As for his saying (meaning ibn Kamal): "Imam of the Muwahhidin (monotheists)", such a saying is a calamity in the religion; how can someone who claims that *Wajib Al-Wujud* (the One whose existence is obligatory, meaning Allah) is the essence of the possibilities (meaning creation) even the stinky and dirty places, be the Imam of the Muwahhidin? How can someone who says in his book called *Al-Fusus*, which is filled with what contradicts the religious texts: "I am the seal of saints, and the seal of saints take help from me, and all the Messengers and saints take benefits from me" be a Muslim? And his books are filled with such absurdities.

If you say that the jurists advised to take the speech upon what prevents Takfeer, I say: most of his speech cannot be extrapolated in any correct manner as I have indicated, and if we accept such, then we take the saying upon what stops the Takfeer in the Takfeer of a saying said by a Muslim rarely, as for (abundant) sayings that cannot be counted and comprehended, then no...

187) 'AbdulQadir At-Trabulsi Ad-Dimashqi As-Shafi'i (962H)

Najmudin Al-Ghazi Ash-Shafi'i mentioned in his *Al-Kawakib As-Saairah* (2/172) and Ibn Al-'Imad Al-Hanbali in his *Shazarat Az-Zahab* (8/332) that 'Abdul Qadir ibn Muhammad At-Trabulsi Ad-Dimashqi Ash-Shafi'i¹ was among those who objected to Ibn 'Arabi.

188) Qadhi 'Abdullah Al-Himyari Ash-Shafi'i (972H)

Qadhi 'Abdullah ibn 'Umar Ba Makhramah Al-Himyari Al-Yamani Ash-Shafi'i² authored two epistles against Ibn 'Arabi:

- 1) *Haqiqah At-Tawheed fi Rad 'Ala Ibn 'Arabi*³ (The reality of Monotheism in the refutation of Ibn 'Arabi)

¹ Ibn Al-'Imad wrote about him: "Al-Imam, Al-'Allamah."

² Az-Zirkili wrote about him (*I'lam*, 5/213): "Mufti of Yemen, Al-'Allamah, he was a judge in Ash-Shahr and was called 'Ash-Shafi'i As-Sagheer".

³ As mentioned by 'Abdullah Al-Habashi in "Masadir Al-Fikr Al-Islami fil Yaman" p 320

2) *Furr Al-'Awn min Mudda'i Eman Fir'awn*¹ (The best of assistance about the claimant of the faith of Pharaoh)

189) Ahmad Ar-Rumi

Al-Muhibi Ad-Dimashqi wrote in his *Khulasah Al-Athar* (1/178) about Ahmad ibn Iskandar Ar-Roomi: "He would refute Ibn 'Arabi, Ibn Al-Faridh and those similar to them, and he would disparage them."

190) Mulla Ali Al-Qari Al-Hanafi (1014H)

Nurudin 'Ali ibn Sultan Muhammad Al-Qari Al-Hanafi known as "Mulla Ali Al-Qari"² wrote *Ar-Rad 'ala Qaailin bi Wahdatil Wujud* (Refutation of the adepts of the creed of unity of existence) which is also known as *Ibtal Al-Qawl bi Wahdatil Wujud wa Naqd Fusus Ibn 'Arabi* (Obliteration of the creed of the unity of existence and refutation of the book *Fusus Al-Hikam* of Ibn 'Arabi).

He also wrote a book against Ibn 'Arabi about his claim of the faith of Pharaoh entitled *Furr Al-'Awn* " *Miman Yadda'i Iman Fir'awn* (The best of assistance about the one who claims the faith of Pharaoh).

Mulla Ali Al-Qari said his *Ar-Rad 'ala Qaailin bi Wahdatil Wujud* that Ibn 'Arabi believed in the apparent meaning of his speech: "With the fact that Ibn 'Arabi clarified himself that his speech does not have extrapolation (Taweel)." In the same book, he rejected the sayings of scholars who defended Ibn 'Arabi, saying:

His saying (Shaykh Zakariyah): "A group of cognisant people affirmed his sainthood among whom are Ibn 'Ata Illah and Shaykh Al-Yafi'i" is rejected because of the refutation of Shaykh Al-Islam Izzudin ibn AbdusSalam and other illustrious scholars, and expert leaders, and their clear statement that he is a heretic, so gathering the two sayings will be that the first ones did not reflect on his speech, did not know his state and did not realise his intents.

And if we were to renounce the matter (of Takfeer) as contradiction necessitates both sayings to fall and this would result in absence of Kufir, then (the reply to this claim is) we judge with the apparent meaning and Allah

¹ There is a manuscript of it in As'ad Affendi 1186.

² T: He is the author of many famous books such as "Mishkat Al-Masabih Sharh Mishkat Al-Masabih", "Sharh Ash-Shifa", and "Sharh Al-Fiqh Al-Akbar" and others.

knows the secrets, and the saying of the commentator (Shaykh Zakariyah) is erroneous without any doubt, as there is nothing after the truth but falsehood, and it (the truth) necessitates declaring misguided the people deserving of it and Allah knows their conditions; whoever read his topics in *Al-Fusus* and *Al-Futuhat Al-Makkiyah* will know with certainty that he did not speak with terminologies of Sufis, rather he wrote them upon the rules of the Arabic language. As for the saying of the commentator: "Sometimes he said words out of intoxication and in state of effacement", it is rejected because such words cannot be written except when someone has sense and is in a state of consciousness...

Their Kufr brought more harm to the Muslim than the Kufr of the Jews, Christians and all misguided innovators, so the speech of the author of the text (Ibn Al-Muqri) is the truth, and the truth deserves more to be followed, so look at *what* he said and not at *who* said it, if you are among the people of knowledge.

He also wrote in the same book:

Know that the person who believes in the reality of Ibn 'Arabi, he is Kafir by consensus without any dispute. The speech is only about the one who extrapolates his speech towards good intents, and you came to know among the extrapolations of those who embarked upon the verification of this case that none of them (extrapolations) are correct and can justify the removal of blame. So there remains only the case of the one who is in doubt or supposes that there are some possible extrapolations except that he is unable to say them, then indeed Al-'Allamah Ibn Al-Muqri affirmed as mentioned before: "Whoever doubts about the Takfeer of Jews, Christians and the group of Ibn 'Arabi has committed disbelief." And this matter is apparent and the ruling is clear. As for the one who remains silent, he is not excused for his matter rather his silence is the cause of his Kufr.

It is established that Abu Yusuf declared the Kufr of the one who says: "I don't love courgette" after he is told that the leader of Prophets used to love it, so what about the person who degrades all Prophets? And claims that the seal of saints is superior to the leader of pure (Prophets)? So if you are a true believer and a truthful Muslim, do not hesitate about the Kufr of the group of Ibn 'Arabi, and do not remain silent about the misguidance of these deviated people and gathering of idiots.

If you say: is it permissible to give them Salam first? I say: No and nor should you reply to them, rather it is not even said to them: "Alaykum (on you as well)" as certainly they are more evil than the Jews and Christians, and their ruling is the ruling of apostates from the religion. It is known from this that if one of them sneezes and says: "Al-Hamdulillah", it is not said to him:

"Yarhamuka Allah" (may Allah bestow mercy upon you). And whether we should reply: "Yahdeeka Allah" (may Allah guide you), this is a topic of discussion. And likewise if one of them dies, it is not allowed to pray upon him...

It is obligatory upon the rulers in the land of Islam to burn whoever is upon these corrupt beliefs and flawed extrapolations, as they are more vile and filthier than those who claimed that 'Ali was Allah, and 'Ali burned them'. And it is obligatory to burn their composed books and every individual should mention the corruption of their schism and the failure of their hypocrisy as the silence of the scholars and the differing of some of the opinions became the reason for this Fitnah (tribulation) and all sorts of calamities.

Mulla Ali Al-Qari mentioned in his book *Sharh 'Ayn Al-'Ilm* (1/45) some forbidden books:

Among them: reading the book *Al-Fusus* opposing the *Nusus* (religious texts), as it contains many kinds of clear matters of *Kufr* that have no correct extrapolations. Verily Ibn Al-Muqri said in *Al-Irshad*: "The group of Ibn 'Arabi is more evil than the Jews and Christians" and I have devoted to this topic a separate epistle.

191) Hasan Al-Busnawi Al-Kafi (1024H)

Hasan ibn Turkhan Al-Busnawi Al-Hanaif, known as "Al-Kafi", wrote in his commentary of *At-Tahawiyah*, entitled *Nur Al-Yaqeen fi Usul Ad-Deen* (pp. 253-254):

The saint only deserves sainthood and nobility through following his Prophet and his imitation of him in obedience to Allah (Ta'ala) according to his Sharee'ah, so it is impossible for him (the saint) to be similar to him (the Prophet), so what to say about being better? And this constitutes a refutation of some Sufis and an annihilation of their saying that the one who reaches the highest degree of sainthood and cognisance becomes the best of Allah's

¹ Tr: It is narrated in *Sahih Al-Bukhari*, chapter: dealing with apostates (Eng. Tran. Volume 9, Book 84, Number 57): Narrated 'Ikrima: Some Zanadiqa were brought to 'Ali and he burned them. The news of this event, reached Ibn 'Abbas who said, "If I had been in his place, I would not have burned them, as Allah's Apostle forbade it, saying, 'Do not punish anybody with Allah's punishment (fire).' I would have killed them according to the statement of Allah's Apostle, 'Whoever changed his Islamic religion, then kill him.'"

creation, and this is also a refutation of the Karamiyah in their claim that the saint is superior to the Prophet, and this is Kufr and misguidance.

(At-Tahawi statement) "We say that one Prophet is better than all saints": as you know that the rank of Prophethood is above the rank of sainthood, and this is a refutation of the Ittihadiyah and misguided Sufis like the one who claimed that sainthood is superior to Prophethood and that the Prophets take benefit from sainthood, and he said: "The station of Prophethood in the Barzakh is below the saint (Al-Wali) and above the Messenger."

192) Mar'i ibn Yusuf Al-Karmi Al-Hanbali (1033)

Mar'i ibn Yusuf Al-Karmi Al-Hanbali¹ mentioned in his *Al-Kawakib Ad-Durriyah fi Manaqib Al-Mujtahid ibn Taymiyah* (p. 114) that Shakh Al-Islam ibn Taymiyah considered Ibn 'Arabi as an Ittihadi and he agreed with him. He also mentioned in his book *Ash-Shahadah Az-Zakiyah fi Thana Ulema Al-Ummah 'ala ibn Taymiyah* (p. 93) the saying of Ibn Taymiyah about *Al-Fusus*: "Every word of it is Kufr about which there is no dispute among the different nations..." and he mentioned the rest of his speech detailing the Kufr of Ibn 'Arabi.

He also wrote in *Al-Kawakib Ad-Durriyah fi Manaqib Al-Mujtahid ibn Taymiyah* (pp. 238-239) and *Ash-Shahadah Az-Zakiyah fi Thana Ulema Al-Ummah 'ala ibn Taymiyah* (p. 97) the speech of Abu Hayyan Al-Andalusi in his *Tafseer* against Ibn 'Arabi and agreed with it.

193) Ahmad As-Sirhindi Al-Hindi (1034H)

'Abdul Hay Al-Hasani wrote in his *I'lam bi man fil Hind minal A'lam* (5/61) about Ahmad ibn 'Abdil Ahad As-Sirhindi Al-Hindi Al-Faruqi²:

What shows his extreme adherence to the pure Sharee'ah with great jealousy... is what he replied in a letter to someone of his time who said to him that Shaykh Abdul Kabeer Al-Yamani said that Allah knows the generalities (Kulliyat) only, and he (Ahmad As-Sirhindi) said in his refutation:

¹ Ibn Hameed said about him: "Al-Aalim, Al-'Allamah... Al-Muhaqqiq, Al-Mufassir, Al-Muhaddith, Al-Faqeeh, Al-Usuli, An-Nahwi."

² Al-Hasani said about him: "Al-Imam Al-'Arif... Shaykh Al-Islam wal Muslimeen."

O Sayid, this Faqeer cannot bear such kind of speech, the nerves of Al-Faruqi palpitate when hearing this, whether it is the speech of 'Abdul Kabeer Al-Yamani or Muhiyudin Ibn 'Arabi, and we are in need of "Muhammad Al-'Arabi" and not "Ibn 'Arabi" and the "Futuhat Al-Madniyah" (Prophetic sayings) have made us sufficient from the *Futuhat Al-Makkiyah* (of Ibn 'Arabi) and our basis is the "Nass" (religious text) and not the "Fass" (which is singular to "Fusus").

Shaykh Daghash ibn Shabeeb Al-'Ajmi mentioned that his teacher Shaykh Shams Al-Afghani said in his *Juhud Ulema Al-Hanafiyah* (3/1340-1341) that Ahmad As-Sirhindi, referred to by the Hanafis as Mujaddid Alf Thanni (meaning the renovator of the 10th century), refuted Ibn 'Arabi and mentioned his matters of Kufr in his *Al-Maktubat* which has been translated into Arabic under the name *Ad-Durar Al-Maknunat Tarjmah Al-Maktubat*.

194) Salih Al-Maqbali (1108)

Salih ibn Mahdi Al-Maqbali¹ wrote in his book *Al-'Alam Ash-Shamikh fi Tafsheel Al-Haqq 'Ala Abaa wal Mashaykh* (The lofty banner in preferring the truth over the elders and Mashaykh, p. 547), after quoting the speech of Ibn 'Arabi:

Whoever had any doubts left (about Ibn 'Arabi) after this speech is either a sophist or an animal or his heart has been sealed, and the Muslim should not have doubt that this is in opposition to the necessary requirements of reason and the religion. The cautious person is confined to declare the Kufr of the one who affirms this in such a clear manner, meaning with such a clear Kufr, not a Kufr that can be extrapolated. So every idol worshiper or Christian or other are comprehended under this saying (of Ibn 'Arabi) and among its consequences, as you came to know in these evil quotes. In conclusion, every Kafir would have shame from what he and his companions brought, and remaining silent from their Takfeer is very perilous. We ask Allah to grant safety.

He also wrote (p. 552):

Verily if you be fair, have success and high esteem for the Book and Sunnah, and after you look at the books of philosophy, the astrologists, Batinis, people of elitism and different kinds of magic, you would see them as the progeny of

¹ Ash-Shawkani wrote about him: "He was among those who excelled in all sciences of the Quran and Sunnah"

each other, and if you want to see a book that gathers all of this, then it is *Al-Futuhat Al-Makkiyah* of Ibn 'Arabi.

He also wrote about *Al-Fusus* (pp. 558-559):

In conclusion, he (Ibn 'Arabi) raised the enemies of the Prophets (may peace be upon them) like his attribution of correctness to As-Samiri and error to Harun, and likewise for the people of Nuh, people of Hud, Abu Jahl and his companions. If you follow up his speech you will know what we are saying if you are among the Muslims. At the beginning of the book he disparaged the angels with great disparagement, then he continued his speech by exalting the people of his religion, then he went on to elevate himself as the seal from whose niche all the Prophets and saints benefit, and there remains only Allah after, so he went to dispute with Him in His kingdom and claimed that He conferred him (control) in the universe and then in divinity, and that Allah is not independent in His perfection, he said in his saying about Ibrahim some outrageous speech and made it follow by his statement: "He (Allah) praises me and I praise Him. He (Allah) worships me and I worship Him (Fa Yahmaduni wa Ahmadahu wa Ya'buduni wa A'buduhi)."¹

He said that Ibn 'Arabi deserves the most among the people the saying: "I was a subject from the army of Iblees and my condition elevated now until Iblees became from my army." He also wrote about Ibn 'Arabi and those similar to him (p. 573):

I am not satisfied with absolute Kufr for them, rather I say: I don't know anyone among the rebellious disbelievers such as Nemrod, Pharaoh, Iblees, the Batinis, the philosophers, even the deniers of the Creator, as they (Ibn 'Arabi and Wujudis) denied the creation so the Creator is denied, I don't know anyone who reached such an extent among past Kufr and who created something that is more evil than all others, and it is the topic of Wahdah (unity)... May Allah curse them with a great curse and break their backs and eradicate their signs. O Allah make us die upon this and resurrect us upon this, and write us among the witnesses upon them.

Salih Al-Maqbali also wrote in his book *Al-Arwah An-Nawafih* in the footnotes of *Al-'Alam Ash-Shamikh* (p. 578) in refutation of Al-Barzanji who defended Ibn 'Arabi:

We came across his two books, *Al-Futuhat* and *Al-Fusus* and others among his epistles such as *'Anqa Al-Mughrib* and what cannot be counted, and they are

¹ See *Al-Fusus* (1/80-84).

all the deceptive Batini whisper of Iblees, there is nothing in them from what you claim of a mustard seed, and he is without any doubt the leader of the friends of the devils, and the leader of the Batinis.

He wrote in his book *Al-Abhath Al-Musaddadah* (pp. 66-67):

I had many dreams...among them: I saw that I was breaking five idols upon which people gathered, each group was on an idol or similar to it, and these (idols) are: Ar-Rafid (Rawafid Shi'ah who reject Khilafah of Abu Bakr, 'Omar and 'Uthman), the topic of denying wisdom, the topic of Jabr (meaning human beings are forced and have no free will), the topic of Ibn 'Arabi and those similar to him, and the topic of rejecting the Book and Sunnah and considering difference as a religion.

195) Muhammad Hayat As-Sindhi (1163H)

Muhammad Hayat ibn Ibrahim As-Sindhi¹ wrote an epistle against the people of Wahdatul Wujud entitled: *Fath Al-Wadud fi Takalum fi Masalah Al-'Ayniyah wa Wahdatil Wujud* (The opening from Al-Wadud [Allah, the loving] on speaking about the topic of the identity and the creed of the unity of existence) and he quoted many sayings of Ibn 'Arabi in it and refuted them, but he did not name Ibn 'Arabi as he was revered by a lot of people in the Indian subcontinent, so he quoted his sayings words for words from *Al-Fusus* and *Al-Futuhat* and refuted them. He wrote in it:

Iblees deceived some people and it is reported from one of them that he said: "The truth is the essence ('Ayn) of the existences...Glory to the One who created things and He is their essence ('Ayn)"² and it is reported from him: "The Truth exalted is the creation anthropomorphised (Al-Haqq Al-Munazzah huwa Al-Khalq Al-Mushabbah)."³

And he quoted many other sayings of Ibn 'Arabi and said afterwards:

Which ignorance is greater than this, which Kufr is above this one?

If he says: "I don't establish a Lord and servant (Marboob), I only establish an absolute existence", it is said to him: This is exactly the creed of the atheists (Ad-Dahriyah) who are the worst of the disbelievers.

¹ Al-Kattani wrote about him: "the Muhadith of Hijaz".

² This is narrated in "Futuhat Al-Makkiyah" (2/459), Dar Kutub 'Arabiyyah.

³ This is narrated in "Al-Fusus" (1/78)

And if he says: "I establish them both but I do not establish for them separated essences rather I say that the essence of the one is the essence of the other", it is said to him: Who is the Lord then and who is the servant? Who is the Creator and who is the creation? Is it not but the essence of heresy?

After quoting many other sayings of Kufr of Ibn 'Arabi and his followers, Muhammad Hayat As-Sindhi wrote:

Fairy tales (Khurafat) similar to these have been narrated by a lot by them, and these ignorant people wasted their object of worship (Ma'bood), and they established all objects of worship as one existence, and they equated between the worshiper and the worshiped... Iblees deceived them into believing that purity cannot be realised except through this creed, because whoever established two separate existences establishes another existence with Allah and this is Shirk (for them), so they ran away from what is not Shirk from any perspective to what is the most evil form of Kufr, and the reality of their matter is rejection of the Creator.

After mentioning the speech of Ibn 'Arabi concerning the worship of idols, the divinity of Pharaoh and the magicians, and that the Christians only became disbelievers because they restricted (divinity to 'Isa), Muhammad Hayat As-Sindhi wrote:

This is their flawed Madhab opposing reason and the religious law of the glorious King, but they say, as it is reported from them: "Whoever wants verification (Tahqiq), meaning their verification, he should abandon the reason and the religious law (Shar')," and their followers obeyed them in this and they abandoned them both and threw them behind their backs, and they plunged into what they innovated from their evil matters. We ask Allah to maintain us upon the truth which is the truth for Him and not to misguide our hearts after having guided us.

He wrote in the conclusion of his book:

If you say: "This is the school of thought of the saints of the elite, the selected pure one, and if this was false, the saints would not be from its people." It is said: The saint is the one who is a saint for Allah, and not every person who is believed to be a saint by the people, Allah described the saints in His book: "And they are not its guardians? None can be its guardian except the pious, but most of them know not." (Al-Anfal: 34) "No doubt! Verily, the Awliya' of Allah no fear shall come upon them nor shall they grieve." (Yunus: 62) "The

Most honourable of you with Allah is that (believer) who has most piety."
(Al-Hujurat: 13)

How can the one who equates between the Creator and the creation be pious? How can someone who considers Him as the essence of every existence be a saint of Allah? Glory to Allah, this is a great calumny...

196) Al-Ameer As-San'ani (1182)

Muhammad ibn Isma'el As-San'ani, known as "Al-Ameer As-San'ani", wrote an epistle against Ibn 'Arabi and the creed of Wahdatul Wujud entitled *Nusrah Al-Ma'bud fi Rad 'ala Ahli Wahdatil Wujud* (Assistance of the Worshiped (Allah) in refuting the people of the unity of existence). He wrote in an annex to his book *Al-Abhath* (p. 67):

I saw (in a dream) that I was in the fortress of Shaharah maybe in the year 1145 and I was breaking an idol. I did not know the exact description of how I would do this, and some days or months passed and some students of knowledge from the Garden of Hatim, the place where the fruits of the people of San'a were gathered, asked me about Ibn 'Arabi, the reality of his sayings, the veracity of what he said, and about declaring his falsehood, and I realised that this topic, which is the creed of Wahdatul Wujud, is the idol that I was breaking in my dream, So I wrote an answer and entitled it *Nusrat Al-Ma'bud fi Rad 'ala Ahli Wahdatil Wujud*. All praises belong to Allah for what He inspired me (Ilham) and taught me.

He wrote in this book:

And among the branches of unification of the existence is the absence of veracity of "La llaha Illa Allah" (there is no divinity deserving worship except Allah) as this exception necessitates multiplicity (of existences) and there is no multiplicity (in the creed of Wahdatul Wujud).

Before quoting the sayings of Ibn 'Arabi, he wrote: "I seek refuge from Allah for filling (my epistle) with Kufr except that when Allah (Ta'ala) quoted the sayings of the disbelievers, it becomes permissible for us to quote what they brayed." He wrote after quoting many sayings of Ibn 'Arabi: "If there is no Kufr (in it), there would be no words of Kufr in the world and no composed statements entailing it." He further called Ibn 'Arabi "Az-Zindeeq Al-Akbar (greatest heretic)." He

¹ Ash-Shawkani said about him: "The great Imam, Al-Mujtahid Al-Mutlaq, author of many books..." T: He is famous for his *Subul As-Salam Sharh Bulugh Al-Maram*.

described his followers as: "The intent of these people is not but to cancel the religion from its basis." He also wrote in his book *Eeqazz Al-Fitrah* (p. 108):

Until the people who believed in the creation of actions said that the speech of the servants in its entirety is the speech of Allah, and this is said by the Ittihadiyah, this is affirmed by Ibn 'Arabi the author of *Al-Fusus* and he said: "Every speech in the existence is His existence, even if it is on us to speak it and structure it." So the speech of the Kafir and the believer is the speech of Allah (according to him)?! And this is in accordance with his matters of Kufr that there is not in the existence except Allah, as is the Wahdatul Wujud he brayed in his books...

197) Muhammad As-Safarini Al-Hanbali (1188H)

Muhammad ibn Ahmad As-Safarini Al-Hanbali² wrote in his *Lawami' Al-Anwar* (The flashes of lights, 2/301-303):

Rather some Sufis believe that sainthood is superior to Prophethood... Shaykh Al-Islam ibn Taymiyah vilified those who hold this position in many of his books and he said: "This is in opposition to the religion of Islam, the religion of the Jews and Christians" and he said in his answer to the questions of Alexandria (*Al-Masail Al-Iskandariyah*) after mentioning their ugly sayings and the absurdity of their farce: "This is why they say that the sainthood (Al-Wilayah) is superior to Prophethood, and Prophethood is above Messengership, and they recite:

'The station of Prophethood in the Barzakh'

'Is above the Messenger and below the saint (Al-Wali).'

And they say that the sainthood of the Prophet is superior to his Prophethood and his Prophethood is superior to his Messengership, and then one of them indeed claimed that his sainthood (meaning of the Prophet ﷺ) and the sainthood of all saints follows the sainthood of the seal of saints, and all the Prophets and Messengers from the perspective of their sainthood which is superior to their Prophethood and Messengership, take benefit of the knowledge of Allah, which is for them the creed of Wahdatul Wujud, only through the niche of the seal of saints, and the basis of their doubt is their saying: the saint takes from Allah without any intermediary, and the Prophet

¹ *Futuhat Al-Makkiyah* (4/141).

² Ibn Hameed said about him: "Al-'Allamah, a man of great understanding, Al-Hafiz, Al-Musnid."

and Messenger take through an intermediary, this is why they established what was placed in their souls, which they consider to be from the kind of divine speeches, and the divine Mukashafat (unveiling) as greater than the speech (of Allah) to Musa ibn 'Imran ﷺ." He (Ibn Taymiyah) said: "It is in reality, satanic revelations and whispers of the soul: 'And certainly, the Shayātīn (devils) do inspire their friends (from mankind).'" (Al-An'am: 121)

198) Safiudin Al-Bukhari Al-Hanafi (1200H)

Abul Fadl Safiyudin Muhammad ibn Ahmad Al-Bukhari Al-Hanafi wrote in his book *Al-Qawl Al-Jali fi Tarjamah ibn Taymiyah Al-Hanbali* (pp. 92-93):

Know, may Allah grant you success, that Ibn Taymiyah was a person famous for his knowledge, nobility and memorisation of the Sunnah... he would refute the Sufis for what they mentioned in their books from the creed of Wahdatul Wujud and similar to it, as it is the habit of the people of Hadith and the jurists and Mutakalims, and he refuted Shaykh Muhyiudin Ibn 'Arabi and Shaykh 'Umar ibn Al-Faridh and 'Abdul Haq ibn Sab'iin.

He also wrote (pp. 110-114):

As for the reason for him speaking against Ibn Al-'Arabi, it is because he mentioned in his *Fusus* and *Futuhat* things that necessitates Kufr, and a group of scholars declared him to be Kafir for this such as Ibn Hajar...

And then he mentioned the sayings of Al-Dhahabi, As-Subki, Al-Bulqini and others.

199) Muhammad ibn Abdil Wahhab Al-Hanbali (1206H)

Muhammad ibn Abdil Wahhab At-Tameemi Al-Hanbali¹ wrote in his letter to the people of Riyad and Manfuhah, as mentioned by Ibn Ghannam in his *Rawdah Al-Afkar* (1/147-148):

Among the greatest misguided people are the Sufis of Ma'kal (suburb of Riyad) and others such as the child of Musa ibn Jaw'an and Salamah ibn Mani' and other than them, they follow the Madhab of Ibn 'Arabi and Ibn Al-Faridh, and the people of knowledge mentioned that they are among the

¹ Ash-Shawkani wrote about him in *Al-Badr At-Tali'*: "Ash-Shaykh Al-'Allamah Muhammad ibn Abdil Wahhab, the caller to tawheed and the refuter of those who believe in dead people."

Imams of the Madhab of Ittihadiyah, and they are more severe in Kufr than the Jews and Christians; whoever does not enter the religion of Islam and does not free himself from the religion of the Ittihadiyah, he is a Kafir, free from Islam, and the prayer behind him is not valid and his testimony of faith is not accepted.

He also wrote in another place as mentioned by Ibn Ghannam in his *Rawdah Al-Afkar* (1/120):

And the teacher of his teachers is a man called Abdul Ghani, they praise him and call him "Al-'Arif billah" (cognisant of Allah), and it is famous about him that he is upon the religion of Ibn 'Arabi, whom the scholars declared as a greater Kafir than Pharaoh until Ibn Al-Muqri Ash-Shafi'i said: "Whoever doubts about the Kufr of the group of Ibn 'Arabi, he is Kafir." So when the Imam of the religion is Ibn 'Arabi (for them) and the caller to him is their teacher, and they praise him by saying he is cognisant of Allah, how will their matter be?

200) Muhammad ibn 'Ali Ash-Shawkani (1250)

Imam Muhammad ibn 'Ali Ash-Shawkani¹ wrote a book against Ibn 'Arabi, Al-Hallaj and other similar to them entitled *As-Sawarim Al-Hidad Al-Qat'iah li 'Alaiq Maqalat Arbab Al-Ittihad* (The mourning swords cutting the basis of the sayings of the people of Ittihad), and it has been published separately and also within his *Fatawa* called *Al-Fath Ar-Rabbani* (2/979-1035). Ash-Shawkani wrote in it:

As for Ibn Al-Faridh, Ibn 'Arabi, Ibn Sab'iin, At-Tilmisani and their followers, know that the branch of Kufr which gathers them is the creed of Wahdatul Wujud (unity of existence), along with what separates them from the branches of disgrace and ignominies reaching the level above which there is nothing more evil; such as Ibn 'Arabi's allowance of all private parts, as it has been clearly affirmed by Imam Ibn 'AbdisSalam when he entered Cairo and when they asked him about Ibn 'Arabi.

¹ Siddiq Hassan Khan said: "Imam from the Imams of guidance, Baqiyat As-Salaf and the provision of the Khalaf" and Az-Zirkili said: "Faqeeh Mujtahid from the great scholars of Yemen" T: He has many famous books such as "Nayl Al-Awtar", "Fath Al-Qadeer", "Sayl Al-Jarrar" and others.

He also said: "Verily from the completion of the faith of the scholars is their ruling of Kufr and heresy upon them, and their Fatwa of spreading their bloods." He further wrote after quoting some of Ibn 'Arabi's speech:

Look at this enemy of Allah, how he was not content with his affirmation of Al-Wahdah (unity) until he played with the speech of Allah with such a playing, then this was not sufficient for him until he claimed that disclosing the secret of Rububiyah (Lordship) is Kufr, and 'Isa (Jesus) indeed disclosed the secret of Rububiyah according to his false claim, so he would be, may Allah safeguard him, Kafir for him, as it would take such a form: 'Isa is a discloser of the secret of Rububiyah, and every discloser of the secret of Rububiyah is Kafir, so 'Isa is Kafir, *Inna Lillahi wa Inna Ilahi Raji'un* (We all belong to Allah and to Him we will return):

O people! Are your ears blocked and your hearts blind from understanding similar to such a speech which does not become confusing for anyone possessing the smallest portion of reason and understanding until you established this disgraced person among the saints of Allah?

And know that we don't know anyone before Ibn 'Arabi who reached such a level in disclosing this "secret", whose disclosing is Kufr, until he wrote huge books such as *Al-Futuhat* and *Al-Fusus*; so we will be fair with him and rule upon him with his saying and say: Ibn 'Arabi is a discloser of this "secret", and every discloser of this secret is Kafir, so Ibn 'Arabi is a Kafir.

Ash-Shawkani said that Ibn 'Arabi validated the creed of the trinity of the Christians, he is an enemy of Allah, he has a filthy soul, he has a satanic braying, and he said: "May Allah have no mercy upon him!" and he invoked that he resides in hell. After quoting the Fatawa of many scholars on the Takfeer of Ibn 'Arabi, he ended his book saying:

I have detailed in this summarised work what sayings occurred from these disgraced people, with each saying among them being from the greatest kind of Kufr, such as their belief of Ittihad, attributing error to Prophets, and validating the disbelievers, elevating themselves above the Prophets, their speech on the Quran, and I will not add to it, and we will suffice from this quantity...

This is the end of this compilation of sayings and Fatawa of scholars against Ibn 'Arabi. May Allah send Salah and Salam on the Prophet ﷺ, his family and companions!

APPENDIX:

A LIST OF BOOKS AND EPISTLES WRITTEN AGAINST IBN 'ARABI

This list was mentioned by Shaykh Daghash Al-'Ajmi:

- *Risalah fi Zamm Ibn 'Arabi* (*An epistle on the censure of Ibn 'Arabi*) of Abu Muzaaffar Muhammad ibn 'Umar Al-Kamili Ash-Shafi'i
- *Al-Irtibat* (*The conjunction*) of Ibn Al-Qastalani Ash-Shafi'i
- *An-Naseehah As-Sareehah min Qareehah Saheehah* (*The clear advise from correct disposition*) of Ibn Al-Qastalani Ash-Shafi'i.
- *Al-Bayan Al-Mufid fi Farq bayna Al-Ilhad wa Tawheed* (*the beneficial expose in differentiating between infidelity and monotheism*) of Ibn Shaykh Al-Hizamiyyin al-Hanbali
- *Lawami' Al-Istirshad fil Farq bayna Tawheed wal Ilhad* (*The flashes of seeking guidance in differentiating between monotheism and infidelity*) of Ibn Shaykh Al-Hizamiyyin al-Hanbali.
- *Ash'at An-Nusus fi Hatch Astar Al-Fusus* (*The rays of the texts in unveiling the veils of Al-Fusus*) of Ibn Shaykh Al-Hizamiyyin al-Hanbali.
- *Ar-Rad Al-Aqqwam 'ala ma fi Fusus Al-Hikam* (*The strongest refutation on what is in Al-Fusus Al-Hikam*) of Ibn Taymiyah (in his *Fatawa* 2/362-451).
- *Haqiqah Madhab Al-Ittihadiyeen aw Wahdatil Wujud* (*The reality of the Madhab of the people of Ittihad or creed of unity of existence*) of Ibn Taymiyah (in his *Fatawa* 2/134-278).
- *Risalah fi Ar-Rad 'ala Ibn 'Arabi fi Da'wa Iman Fir'awn* (*An epistle on refuting Ibn 'Arabi in his claim about the faith of Pharaoh*) published in Ibn Taymiyah's *Jami Rasail* (1/201-216).
- *An-Nusus 'alal Fussus* (*The texts on Al-Fusus*) of Ibn Taymiyah (mentioned by Ad-Dawadari in *Kanz Ad-Durar wa Jami' Al-Ghurar*)
- *Mualiffi Ar-Rad 'ala Ibn 'Arabi* (*The writing in refutation of Ibn 'Arabi*) of Ibn Taymiyah (mentioned in *Al-'Uqud Ad-Duriyah*).
- *Al-Qawl Al-Munbi 'an Tarjamah Ibn 'Arabi* (*The informative speech in the mention of Ibn 'Arabi*) of 'AbdulLateef As-Su'udi.
- *Fatawa fi Ar-Rad 'ala Ibn 'Arabi* (*Fatwa in refutation of Ibn 'Arabi*) of 'AbdulLateef As-Su'udi.

- *Bayan Hukm ma fil Fusus minal I'tiqadat Al-Mafsudah wal I'tiqadat Al-Batilah Al-Mardudah* (The exposé of the ruling on what is in *Al-Fusus* among corrupt beliefs and false and rejected doctrines...) of 'AbdulLateef As-Su'udi.
- *Risalah fi At-Tahzeer min Ibn 'Arabi wa Kitabihi Al-Fusus* (Epistle in warning against Ibn 'Arabi and his book *Al-Fusus*) of Taqiyudin As-Subki.
- *Ar-Rad 'ala Abateel Kitab Fusus Al-Hikam li Ibn Arabi* (A refutation of the falsehood contained in the book *Fusus Al-Hikam* of Ibn 'Arabi) of Sa'd At-Taftazani.
- Many booklets and Fatawa of Al-Bulqini on Ibn 'Arabi.
- Booklet of Hafiz Al-'Iraqi of his Fatwa against Ibn 'Arabi.
- *Al-Fatawa Al-Muntasharah* of Shamsudin Al-'Ayzari Ash-Shafi'i.
- *Tasawurat An-Nusus 'ala Tahawurat Al-Fusus* (The assaults of the Texts against the excesses of *Al-Fusus*) of Shamsudin Al-'Ayzari Ash-Shafi'i.
- *Juzz fi Al-Man' min Qiraah Kutub Ibn 'Arabi* (Juzz in forbidding from reading the books of Ibn 'Arabi) of Ibn Al-Khayat Ash-Shafi'i.
- *Kitab fi Bayan Fasad Madhab Ibn 'Arabi* (The book in exposing the corruption of the Madhab of Ibn 'Arabi) of Ahmad An-Nashiri Ash-Shafi'i.
- *Hashiyah 'alal Fusus* (Notes on *Al-Fusus*) of Ahmad Al-Ba'uni Ash-Shafi'i.
- A book written by Jamaludin Al-'Awadi Al-Yamani (as mentioned by As-Sakhawi in his *Al-Qawl Al-Munbi*).
- *Kashf Az-Zulmah 'an Hazih Al-Ummah* (Unveiling the darkness from this ummah) of Muhammad Al-Muzi'i Ash-Shafi'i.
- *Tahzeer An-Nabeeh wal Ghabi minal Iftinan bi Ibn 'Arabi* (Warning to the sagacious and ignoramus from the trial with Ibn 'Arabi) of Taqiyudin Al-Fasi.
- *Haqashi 'alal Fusus* (Notes on *Al-Fusus*) of As-Sirami Al-Hanafi.
- *Fatwa fi At-Tahzeer min Ibn 'Arabi* (Fatwa in warning against Ibn 'Arabi) of Ibn Al-Jazari Ash-Shafi'i.
- *Az-Zaree'ah ila Nusrat Ash-Sharee'ah* (The means in assisting the Sharee'ah) of Ibn Al-Muqri Ash-Shafi'i.
- *An-Naseehah* (The Advice) of Ibn Al-Muqri Ash-Shafi'i.
- *Al-Hujjah Ad-Damighah li Rijal Al-Fusus Az-Zaaighah* (The invalidating proof on the men of the deviated *Al-Fusus*) which is his poem known as *Ar-Raaiyah* of Ibn Al-Muqri Ash-Shafi'i.

- *Ar-Rad 'ala Fusus Al-Hikam* (Refutation of *Fusus Al-Hikam*) of Ibn Zaknun Al-Hanbali.
- *Fadhihah Al-Mulhideen wa Nusrat Al-Muwahhideen* (The ignominy of the infidels and the advice to the monotheists) of Al-'Ala Al-Bukhari.
- *Fath An-Nabi fi Ar-Rad 'ala ibn Sab'iin wa Ibn 'Arabi* (The informing opening in refuting Ibn Sab'iin and Ibn 'Arabi) of Al-Bisati Ash-Shafi'i.
- *Kashf Al-Ghita 'an Haqaiq At-Tawheed wa Aqaid Al-Muwahideen wa Zikr Aimah Al-Ash'ariyyin wa man khalafahum minal Mubtadieen wa bayan Haal Ibn 'Arabi wa Atba'ih Al-Mariqin* (Unveiling the veil from the realities of Tawheed and the beliefs of the Monotheists and the Zikr of Ash'aris Imams and those who oppose them from innovators, and mention of the condition of Ibn 'Arabi and his followers exiting the religion) of Al-Ahdal Ash-Shafi'i.
- *Qaseedah fi Al-Hath 'alal 'Ilm* (Poem in exhorting to knowledge) of Al-Ahdal Ash-Shafi'i.
- *Sharh Qaseedah fi Al-Hath 'alal 'Ilm* of Al-Ahdal Ash-Shafi'i.
- *Ar-Rasail Al-Mardhiyah fi Nusrat Madhab Al-Ash'ariyah wa Bayan Fasad Madhab Al-Hashwiyah* (The satisfying epistles in assisiting the Ash'ari Madhab and expose of the corruption of the Madhab of the Hashwiyah) of Al-Ahdal Ash-Shafi'i.
- *Ar-Rad 'ala Ibn 'Arabi* (Refutation of Ibn 'Arabi) of Siraj Ar-Rumi Al-Hanafi.
- *Hujjah As-Safarah Al-Bararah 'ala Mubtadi'ah Al-Fajarah Al-Kafarah* (The proof of the shining and pious upon the corrupt and disbeliver innovators) of Al-Kazruni Ash-Shafi'i.
- A poem of 140 lines of Ibn Al-Hamsi Ash-Shafi'i against Ibn 'Arabi.
- *Ar-Rad 'ala Ibn 'Arabi* (Refutation of Ibn 'Arabi) of Muhammad ibn Muhammad Ash-Shafi'i, Imam of Al-Kamiliyah.
- Booklet of Muhammad ibn Muhammad Ash-Shafi'i, Imam of Al-Kamiliyah, against Ibn 'Arabi.
- *Tanbih Al-Ghabi 'ala Takfeer Ibn 'Arabi* (Alerting the idiot on the Takfeer of Ibn 'Arabi) of Al-Biqa'i Ash-Shafi'i.
- *Sawab Al-Jawab* (Correctness of the answer) of Al-Biqa'i Ash-Shafi'i.
- *Tahdeem Al-Arkan* (demolition of the pillars) of Al-Biqa'i Ash-Shafi'i.
- *Al-Qawl Al-Munbi 'An Tarjamah Ibn 'Arabi* (The informative speech in the mention of Ibn 'Arabi) of As-Sakhawi Ash-Shafi'i.
- *Kifayah fi Tareeq Al-Hidayah* (Sufficiency in the way of guidance) of As-Sakhawi Ash-Shafi'i, which is summary of *Al-Qawl Al-Munbi*.

- *Muntakhab min Al-Qawl Al-Munbi* (Selections from *Al-Qawl Al-Munbi* of As-Sakahwi) of Ibn Fahd Al-Makki.
- *Al-Hujjah Ad-Damighah li Rijal Al-Fusus Az-Zaaighah* of *ibn Fahd Al-Makki* (which has the same name as the poem of Ibn Al-Muqri, but is a different book).
- *Tasfeeh Al-Ghabi fi Takfeer ibn 'Arabi* (Declaring stupid the idiot in the Takfeer of Ibn 'Arabi) of Ibrahim Al-Halabi Al-Hanafi.
- *Durat Al-Muwahhieen wa Riddah At-Mulhideen* (The pearl of the people of Tawheed and the apostasy of the infidels) of Ibrahim Al-Halabi Al-Hanafi.
- *Ni'mah Az-Zaree'ah fi Nusrat ash-Sharee'ah* (The blessing of the means in giving victory to the Sharee'ah) of Ibrahim Al-Halabi Al-Hanafi.
- *Fatwa fil Fusus* of Sa'di Effendi.
- *Tanzih Al-Kawn 'an I'tiqad Islam Fir'awn* (Purifying the creation from the belief of the Islam of Pharaoh) of Zayn Al-'Abideen Muhammad ibn Muhammad, known as "Sabt Al-Marsafi."
- *Haqiqah At-Tawheed fi Rad 'Ala Ibn 'Arabi* (The reality of Monotheism in the refutation of Ibn 'Arabi)" of 'Abdullah Al-Himyari.
- *Furr Al-'Awn min Mudda'i Eman Fir'awn* (The best of assistance about the claimant of the faith of Pharaoh) of 'Abdullah Al-Himyari.
- *Ar-Rad 'ala Qaailiin bi Wahdatil Wujud* (Refutation of the adepts of the creed of unity of existence) of Mulla Ali Al-Qari.
- *Furr Al-'Awn miman Yadda'i Eman Fir'awn* (The best of assistance about the one who claims the faith of Pharaoh) of Mulla Ali Al-Qari.
- *Nateejah At-Tawfeeq wal 'Awn fi Rad 'ala Qaailin bi Sihatil Iman Fir'awn* (The consequence of success and assistance in refuting those who claim the correctness of the faith of pharaoh) of Badran ibn Ahmad Al-Khaleeli.
- *Fath Al-Wadud fi Takalum fi Masalah Al-'Ayniyah wa Wahdatil Wujud* (Opening from Al-Wadud on speaking about the topic of the identity and the creed of the unity of existence) of Muhammad Hayat As-Sindhi.
- *Al-'Awn fi Kashf Haal Pharaoh* (The assistance in unveiling the condition of Pharaoh) of Muhammad Hayat As-Sindhi.
- *As-Sawarim Al-Hidad Al-Qati'ah li 'Alaiq Maqalat Arbab Al-Ittihad* (The mourning swords cutting the basis of the sayings of the people of Ittihad) of Ash-Shawkani.
- *Sharh As-Sayid 'Arif 'ala Risalah ibn Al-Kamal fi Tanzih Ibn 'Arabi* of As-Sayid 'arif Muhammad ibn Fadlillah Al-Husayni.

And these are books especially written against Ibn 'Arabi, else many other scholars refuted Ibn 'Arabi in their books of Tafseer, history and others.

GLOSSARY OF ISLAMIC TERMS

Aalim: scholar

Allamah: A great scholar

Adab: Arabic literature

Adeeb: specialist of Arabic literature

Aqliyat: rational sciences

Arif: Cognizant person.

Baqiyat As-Salaf: Remnant of the first generations of Islam

Bayan: The science that concerns comparisons, tropes and metonymies. It deals with different kinds of comparisons (tashbeeh) and metaphors.

Fadhil: noble

Faqeem: Jurist

Fatwa (plural: **Fatawa**): Religious verdict

Fiqh: Jurisprudence

Hadith (plural: **Ahadith**): Narration, it is divided into two parts, the text of it called **Matn**, and the chain of narrators called **Isnad**.

Hafiz: A great scholar of Hadith who has memorized a great quantity of Ahadith.

Hajj: Pilgrimage

Hijaz: The province in Arabian Peninsula in which the two holy lands, Makkah and Madeenah, are

Hibr or Habr: scholar of great authority

Hujjah: Evidence. The term "Hujjah of Islam" is used for great scholars, that they manifest the veracity of Islam.

Ijazah: The certificate to narrate a Hadith from a scholar. A scholar can either read a book of Hadith to scholars to obtain an Ijazah from them or he can be given it if he is deemed as having a great knowledge of Hadith by scholars.

Imam: Term used for a great scholar and for the one who leads the prayer, it is also used for the ruler.

Jama'ah: Group

Kalam: Knowledge of speculative rhetoric, this knowledge is used by the Ashari, Maturudi and other schools of thoughts.

Khateeb: The one who recites the Friday Sermon, it is also used for orator of lectures.

Khutbah: Friday sermon.

Lughawi: scholar of the Arabic language

Madhab, plural Madhahib: school of thought

Madrasah: Religious school

Maktabah: Library or Bookshop

Ma'qul, plural Ma'qulat: rational sciences such as logic, philosophy, speculative rhetoric etc

Manqul, Plural Manqulat: textual sciences, explaining the Quran and Hadith

Mantiq: knowledge of Logic

Masjid: Mosque

Minbar: Pulpit on which the Imam gives the Friday sermon

Mufassir: Exegete of the Quran

Mufti: A scholar who has reached the level to edict a Fatwa.

Muhaddith: Scholar of Hadith

Muhaqqiq: Verifying scholar

Mujtahid: A scholar who reached level of Ijtihad, he can derive rulings directly from the Quran and Hadith. A Mujtahid Mutlaq is the one who can derive rulings in all Islamic sciences.

Musnid: A scholar who gives Isnad of books of Hadith, certification of Hadith to students after listening to books.

Mutakalim: scholar of Kalam, speculative rhetoric

Nahw: Arabic grammar

Nahwi: Expert of Arabic grammar.

Naqid: Critic

Qadhi: Judge

Qaari, plural Quraa: Recitor

Qiraah: recitation.

Qiraat: Recitations, used as well for the 7 recitations of the Quran

Surah (of the Qur'an): Chapter of the Qur'an

Qudwah: Role model

Tabi'i: Student of a companion

Sahabi, plural: Sahabah: Companion of the Prophet ﷺ

Tafsir: Exegesis, explanation of the Qur'an

Sayid: A descendant of the Prophet ﷺ

Takfeer: Excommunication, expelling someone from Islam.

Shaam: The area of levant, modern Syria, Palestine, Jordan

Tawheed: Monotheism

Shaykh: A title of respect used for a scholar

Usul Al-Fiqh: The Fundamentals of Jurisprudence.

Shirk: Polytheism

Usuli: Expert of Usul Al-Fiqh

Sunnah: Prophetic tradition

Zahid: pious

THE REALITY of IBN 'ARABI

This book shows the heretical teachings of the famous Sufi Muhyiudin ibn Arabi At-Tai and the verdicts of 200 senior scholars who declared him to be a disbeliever or misguided person. The first part of the book presents the most scandalous beliefs of Ibn Arabi from his book *Fusus Al-Hikam* (inc. the pre-existence of the Soul, that worship of the calf and idols was worship of Allah, that Christians only erred by limiting divinity to Jesus, that all creeds are correct and the Gnostic should not restrict himself to one creed, that the Prophets take knowledge of the interior matters from the seal of the saints, that Pharaoh died upon faith, and other heretical beliefs). The quotes from Ibn Arabi are generally followed by famous commentaries of *Fusus Al-Hikam* by Al-Jandi, Al-Qaysari, Al-Qashani, Al-Jami and Al-Nabulsi. Afterwards some extracts of the book of Mulla Ali Al-Qari Al-Hanafi entitled *Ibtal Al-Qawl bi Wahdatil Wujud wa Naqd Fusus Ibn Arabi* (Obliteration of the creed of the unity of existence and nullification of Ibn 'Arabi's *Fusus*) are mentioned refuting sternly Ibn Arabi and exposing his disbelief and deviation from the truth.

The second part of the book mentions the verdicts of 200 scholars who condemned Ibn Arabi and his creed of Wahdatul Wujud (unity of the existence). These quotes are taken from the book *Ibn Arabi wa Mawqif Al-Ulama Al-Muslimin minhu* by Shaikh Daghash Al-Ajmi. Shaykh Ajmi took most of these quotes from the book *Al-Qawl Al-Munbi* by Hafiz As-Sakhawi and *Tanbih Al-Ghabi* by Hafiz Al-Biqa'i, and many other famous books gathering the verdicts of the scholars against Ibn Arabi. One can see from these verdicts that the scholars who condemned Ibn Arabi came from the four famous schools of jurisprudence, and these scholars were the leading Shafii, Malik, Hanafi and Hanbali scholars of their times; it was not only Athari scholars who declared Ibn Arabi to be a disbeliever but also the leading Ashari and Maturidi scholars. We count thus among the major scholars who condemned Ibn Arabi: Ibn Al-Jawzi, Al-'Izz ibn AbdisSalam, Ibn Daqeeq Al-Eed, Abu Hayyan Al-Andalusi, Ibn Taymiyah, Adh-Dhahabi, Taqiyudin As-Subki, Al-Bulqini, ibn Hajar Al-Asqalani, Ibn Al-Khayat, As-Sakhawi, Al-Biqa'i, Al-Iraqee, Badrudin Al-Ayni, Ibn Katheer, Ibn Al-Muqri, Al-Ahdal, Taqiyudin Al-Fasi, Sa'd At-Taftazani, Alaudin Bukhari, Mulla Ali Al-Qari and many others.



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